

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,812.—VOL. XXXV. [Registered as] SATURDAY, OCTOBER 2, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s, 10d. per annum.

London Spiritualist Alliance, Ltd.

110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, October 5th, at 3 p.m.—
Admission Free; Associates and Friends 1s. each
Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, October 7th, at 5 p.m.
Admission 1s.; Members and Associates, Free.
Psychic Class ... MR. J. HENRY VAN STONE.
Lecture on "The Signs of the Zodiac."

FRIDAY, October 8th, at 4 p.m.—
Admission, 1s.; Members and Associates, Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

Subscription to December 31st, 1916,
MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see p. 470.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance
will be held in the Salon of the

ROYAL SOCIETY OF BRITISH ARTISTS,
Suffolk Street, Pall Mall, S.W.,
On THURSDAY, OCTOBER 14th, at 7 p.m.

CLAIRVOYANCE BY MR. A. VOUT PETERS.
Instrumental Music under the direction of Mr. J. Roberts.
Refreshments during the Evening.

Members and Associates may have tickets for themselves and their
friends on payment of the nominal charge of one shilling each, if
taken before October 9th; after that date the price will be one
shilling and sixpence; other visitors two shillings each.

To facilitate the arrangements it is respectfully requested that
Members and Associates will make application for tickets, accompanied
by remittances, not later than Saturday, October 9th, to Mr. F. W.
South, London Spiritualist Alliance, 110, St. Martin's Lane, W.C.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will, until further notice, hold SUNDAY EVENING MEETINGS
at 7 o'clock at

THE LARGE HALL, 60, PADDINGTON STREET, W.
(Just off Baker Street, near High Street, Marylebone).

SUNDAY EVENING NEXT, at Seven o'clock,
MR. PERCY R. STREET.
Address.

October 10th, MR. HORACE LEAF, Address and Clairvoyance.
Admission Free. Collection. Inquirers cordially invited. Doors open
at 6.30 p.m. No admission after 7.10 p.m.

NOW READY.

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The Story of the Angels at Mons.

A REPLY TO ARTHUR MACHEN.
By HAROLD BEGBIE.

126 pages : : 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

LONDON SPIRITUALIST ALLIANCE,

110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
INTO SHARES.

Established 1884. Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
from receiving any personal benefit, by way of profit, from the income
or property of the Society.

Presidents in Spirit Life,

W. STANTON MOSES AND E. DAWSON ROGERS.

MEMBERS OF COUNCIL.

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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in LIGHT, and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works
devoted to all phases of Spiritual and Psychical Research, Science, and
Philosophy, is at the disposal of all Members and Associates of the
Alliance. Members are entitled to three books at a time, Associates
one. Members who reside outside the London postal area can have
books sent to them free of charge, but must return them carriage paid.
A complete catalogue can be obtained, post free, for 1s., on appli-
cation to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum. A payment
of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of LIGHT for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after
October 1st will be taken as for the remainder of the present year
and the whole of 1916

THE LONDON SPIRITUAL MISSION,

13b, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 3RD.

At 11 a.m. ... MR. P. E. BEARD.
At 7 p.m. ... MR. E. W. BEARD.

WEDNESDAY, OCTOBER 6TH, AT 7.30 P.M.,
MR. HORACE LEAF.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

On SUNDAY, OCTOBER 3RD,

Morning, at 11.15 o'clock, and evening, at 7 o'clock, MRS. FAIRCLOUGH
SMITH will conclude this series of Addresses on "The Mind, Its Capa-
bilities, Development, &c," the subject being "Spirit."

TO COMFORT THOSE THAT MOURN.
MRS. MARY DAVIES
 Will speak EVERY FRIDAY EVENING at 8 o'clock, and give
 Clairvoyance at

BOUDOIR THEATRE,
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 Admission 1s. Music, vocal and instrumental, by Margaret Meredith
 and members of Independent Music Club.

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH
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Admission 1/-, including Tea.
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MOURNERS IN LONDON should attend the
W. T. STEAD BUREAU WEDNESDAY AFTERNOONS
 in the

W. H. Smith Memorial Hall, 4, Portugal St., Kingsway,
 W.C., at 3.15 for 3.30.

Commencing on OCTOBER 6TH with an Address by MR. ROBERT
 KING, Miss ESTELLE W. STEAD presiding.

Oct. 13—MRS. WESLEY ADAMS. Oct. 20—MR. J. J. VANGO.
 Oct. 27—MISS FLORENCE MORSE.

These meetings are free to all. Collection towards expenses. They
 are designed to give consolation to the bereaved.

The "International Psychic Gazette"

FOR OCTOBER

Is now ready. It is a special number and contains
**"A CONSENSUS OF COMFORT TO THE WORLD
 IN TEARS."**

Comprising Messages of Consolation specially contributed by
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The Spiritualist Gospel is splendidly rendered by Mr. J. J. Morse,
 Mr. D. Gow, Dr. Peebles, Mr. W. J. Colville, Mr. Robert King,
 Mr. Hanson Hey, Mr. Walter Howell, Mr. W. H. Evans, &c.

This number is highly suitable to send to your bereaved friends. Its
 pages beautifully express all you would wish to say to them for comfort
 and consolation. Order from your bookseller, or send 5d. stamps to—
 Manager, 47, Bank Buildings, Kingsway, W.C.

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VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

BY E. HOWARD GREY, D.D.S.

Contains a vast amount of detailed information relative
 to the subject, occurring under a wide variety of circum-
 stances, political, religious, and Spiritualistic. He details
 many incidents describable as physical phenomena, as
 "lights," "rappings," sounds, levitations, healings, &c.—
 J. J. Morse, in Preface.

A book for the general reader as well as the student of
 psychic evidences. He covers a great deal of ground in an
 attractive way by reason of the multitude of cases of verified
 vision, fulfilled prophecy and established miracle. The
 outcome of wide study and research—examples of phenomena
 from many countries and in many periods.—LIGHT.

Cloth, 532 pages, 5s. 4d. net, post free.

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Highly-accomplished lady would like to give
 up her house to undertake the entire management of widower's
 household and upbringing of children in high social circumstances;
 salary not less than £150.—Address, "F," 24, St. George's road,
 Beckenham, Kent.

"First Steps to Spirit Interchange." By
 James McKenzie. 24 pages. Price 3d. post free. May be
 obtained from the Office of LIGHT, 110, St. Martin's-lane W.C.

Spiritualists when in London should stay at
 Hunstanton House, 18, Endleigh-gardens, London, N.W. (2
 minutes Euston Station, 5 minutes St. Pancras and King's Cross);
 central for all parts; perfect sanitation. Terms, 4s. Bed and Break-
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THEOSOPHY

A LECTURE

BY

MR. HAROLD WOLFE MURRAY

3 p.m.

October 6th:

"The World Drama and the Future of Man-
 kind."

Bechstein Hall, Wigmore Street, W.

Tickets 5/- & 2/6- Admission 1/-

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By A. M. STODDART. New and Cheaper Edition.

Illustrated, Cloth Gilt, xvi. + 309 pp., 6s. 4d. net Post Free.

The revived interest in Magnetic and Faith Healing, and the much
 more sympathetic attitude adopted by the leaders of modern science
 towards an intellectual interpretation of life, till recently dismissed as
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 the life story of one of the greatest Medieval pioneers of Occult Science
 in its bearing on the problems of Psycho-Therapeutics. While
 Paracelsus was in fact the real founder of Homeopathy, he was also
 the first physician to apply in practice the principles of Magnetism
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 on evidence rather than on the outworn traditions of the Medicine of
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The true explanation of the Fourth Dimension—Imperfections of
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 On the Threshold—The Rationale of Dreams—Dream Messages and
 Portents—The Action of Spirit upon Spirit—The Materialisation of
 The Spirit—The Lower Planes—Across the Bar—Some instances and
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Third and enlarged edition, with additional chapter on the Lehman
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By RALPH SHIRLEY, Editor of the "Occult Review."

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The pamphlet deals with various predictions of which the present
 European War is in the nature of a fulfilment. It also cites various
 omens and portents which preceded it, and enters into a full disquisition
 relative to the planetary positions and eclipses under which it occurred.
 A prefatory note deals with the question of predictions generally,
 their possible scientific justification, and their place in the scheme of
 things.

THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

Illustrated paper cover, 1s. 3d. net Post Free.

The Publishers anticipate that a cheap edition of this famous work
 will be widely welcomed by those who are seeking assurance on the
 great question of spirit survival after the present life in the physical
 body. No book of the kind was received with more interest and
 appreciation by the reading public of the generation now passing away.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

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NOTES BY THE WAY.

Those who have made any real study of spiritual science will not need to be informed that the abode of arisen humanity is a substantial world organised by the processes of natural law. Its existence can be established by scientific analogy, as well as by the testimony of the higher clairvoyance. In his "Stellar Key to the Summer Land" Andrew Jackson Davis goes deeply into the matter, and in the course of his argument on the evolution of matter cites the statement of Dr. Ashburner that matter can be dissolved and attenuated beyond the influence of attraction. In the chapter on "The Constitution of the Summer Land" Davis writes:—

Before us now, therefore, is the labour of establishing in your mind two grand truths, namely, first that the so-called solid matter of the universe is continually rising to its ultimate condition, which is the reproduction of its primitive condition, but in a far higher circle of refinement called "essences" and, second, that from the human organisation especially these "essences" are continually emanating and sweeping off into space, being the *highest emanations* of refined matter from any globe, because the human body is the highest organism and is pre-eminently one of God's mills for preparing atoms to enter into the formation of the velvety soils in the successive summer lands of immensity.

* * * *

Speaking of his vision of the "second sphere," as a clairvoyant, Davis says:—

The first time I clairvoyantly saw the "second sphere"—*i.e.*, the nearest Summer Land, lining this part of the stellar universe—it seemed only as a small section of a continuous *white zone* amongst the stars. . . According to my most *careful examinations* of the physical structure of the Summer Land, the fertile soils, and the lovely groves and vines and flowers which infinitely diversify the landscape, *are constituted of particles that were once in human bodies.*

That is to say, that in its upward journey the elements reach their highest point of refinement in the physical-world in the human form. In the brain of man matter finds its highest expression—its final point of advancement before it passes into a form of substance suitable for the uses of spirit in realms beyond the physical life.

But the world-rearing principles by which those particles were attracted from the human emanations of all the inhabited planets in the solar belt called the Milky Way are from the spiritual Universe. These human emanations, like the lights and flames of crystals and magnets, flow forth unceasingly, in millions of tons daily, into the soil of celestial lands.

* * * *

Dealing with the "aromal essences" given off by material substances of all kinds, Davis refers to the discoveries of Reichenbach, to which LIGHT has several times of late made allusion. These essences are taken up and utilised by higher forms.

That all the universe of matter is pervaded by an invisible essence is to be the grandest discovery of chemical science. Cornelius Agrippa, in his great works on Occult Philosophy, recognised the existence of this sympathetic and antipathetic essence between and throughout all things. This essence is not a mere motion of matter in a high state of attenuation; it is, in fact, a substantial form of matter itself; and we find that the Summer Land derived its constitution from the atoms composing this inter-stellar and inter-planetary etherialised ocean of materials. . . The laws that govern matter go on, as I have many times urged, with a steady and unchangeable progression.

A study of the law of progression leads us at last to the discovery of regions which lie beyond the confines of physical life—the abode of mankind after the change of death, when the advance in the scale of being has carried the soul above the attractions of the material life.

* * * *

The romance of life has rarely been so vividly illustrated as in the career of Francis Grierson, the musical mystic and essayist. His books belong to the fine flower of literature and give us many glimpses into a career full of adventure, mystery and vision. In the introduction to his little volume, "The Celtic Temperament," he tells of an interview with Dumas, then an old man, who prophesied great things for his visitor. This was in the year before the fall of Sedan. The prediction was fulfilled, for the musical gift of Grierson opened to him the doors of palaces and salons in all the great cities of Europe. Looking back on his extraordinary experiences (which have often been discussed by those who review his books unaware of the identity of the author) he writes:—

I tried to fathom the mystery of my own cycle of experiences, and I could get no answer but this: the things which we think we need are the things which our souls can do without, and the things which we think we can live without we need the most. But what is it that regulates and evolves all the incidents of life as if they had been planned and fixed from the beginning? I put away the hypothesis of chance when I saw the results of what at first looked like mere coincidence.

Through his journeyings, his triumphs and defeats, as a wanderer through the world, seeing every phase of it, Grierson gained at last the vision of life as a spiritual reality, deceptive and illusory only to those who never penetrate its secrets.

* * * *

At the close of the introduction to "The Celtic Temperament," referred to in the preceding Note, Francis Grierson, after briefly reviewing the state of European society—its materialism and decadence—forty years before (he is writing in 1911), makes a statement which will appeal to all those who have watched critically the progress of the last half-century:—

Paradoxical as it may appear, it is science that is now the most romantic and mystical thing in this matter-of-fact world. Wireless telegraphy, the transmission of thought, the double-consciousness of mind, the dual capacity of the brain, the possibilities of intuitional achievement, have been revealed through the unfolding of scientific law. Out of a crude scepticism a force has developed which has, even now, given a deathblow to the old nightmare of materialism. We know too much now ever to

sink back into that slough of despond. We have entered upon a new era, and victories will be gained by all who have eyes to see and ears to hear.

It is now some seven or eight years ago that, after a visit to Berlin, Mr. Grierson said to the present writer: "There is a great war coming. I read it in the faces of the people. I saw it in their eyes." Others sensitive to the subtler side of things felt its coming in a like mystical fashion; but little was said. It seemed that so hideous a calamity would in some way be averted.

A BIRTHDAY MESSAGE.

"The Message of Life" (New Zealand) has recently celebrated its thirteenth birthday, and we join in cordial congratulations to the little journal, remembering especially the aid which New Zealand has given to the Old Country in its peril. In the course of some remarks on the anniversary our contemporary says:—

The stormy times through which the nations of the Old World are passing, and the disappearance of scores of newspapers and magazines, has not affected us, so we face another year with the resolve to plough up fresh soil and scatter more seeds of spiritual truth. During the twelve years of this magazine's existence it has been the target of theological bitterness because it has declared that there is no death, that those called "the dead" are conscious, more alive than dwellers on the earth plane, and that communication with them is an established fact. But we have lived to see many of the leaders in the Church fall in with these views and teach them to the people; leading men in the scientific world have, after exhaustive investigation, openly declared that the physical phenomena of Spiritualism are beyond the region of doubt; and looking back over the last few years, the numerical increase of Spiritualists is most surprising, especially considering the opposition met with. We are thankful for all this, but we are grieved to say that spirituality is at low water level. Too many are satisfied with the phenomena and have little desire for a higher spiritual life—a life of kindly service to others and of soul growth. Let us hope and pray that when this widespread and fiendish war is over, mankind will rise in spirit to a higher level. Our Churches need to be guided by officers and committees who are able to lead the way in this direction; who will engage spiritually-minded mediums in preference to those who are pandering to Spiritualists who have not advanced beyond the "test" condition. The weakness and declension in our Churches is owing to the phenomena being made so much of in the public meetings. As we step forward into another year it is with a desire to instruct truth-seekers, to comfort those who mourn, and be of service to the movement generally.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 3RD, 1885)

"Is death painful?" is a question answered in the negative by Dr. Beardsley in the "Temps," an interesting scientific explanation being given of the chemical processes immediately preceding death, the development of carbonic acid making the ganglia insensitive.

The editor of the "South Australian Times" has been speaking out nobly in defence of Spiritualism, and in an issue of that paper just to hand we find he has been compelled to publish a four-page supplement entirely devoted to letters for and against the subject, so great has been the interest taken since the veteran Spiritualist, Mr. C. Reimers, started the controversy in that paper some months since. In a leading article upon Spiritualism, the editor concludes thus: "Even, therefore, did we find the investigation of Spiritualism prohibited by ecclesiastical authority; even did we find that the facts of 'Spiritualism' were in contradiction to accepted Christian doctrine, we should still hold it to be man's duty to fearlessly and fully investigate in the full conviction that to whatever is pure, holy and true, no injury can result by inquiry. Nor will any attempted suppression of inquiry be permanently effective, for eventually it will inevitably be found that 'Truth is immortal and shall live; error is mortal and shall die.'"

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, OCTOBER 14TH, AT 7 P.M.
A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

MR. A. V. PETERS will give Clairvoyant Descriptions,
Instrumental Music under the direction of Mr. J. Roberts,
Refreshments during the evening.

The charge for admission will be 1s 6d., but if application is made before October 9th, Members and Associates may have tickets at the nominal charge of 1s. Tickets can be obtained at the offices of the Alliance, or will be forwarded by post on receipt of remittance (which should be accompanied by a stamped addressed envelope).

Meetings will be held in the Salon on the following Thursday evenings at 7.30 p.m.:—

Nov. 4—Mr. W. J. Vanstone on "Alchemy and Alchemists"
Dec. 2—Mr. E. Wake Cook on "The Aftermath of the War: Harmonial Reconstruction."

(The arrangements for next year will be announced later.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 5th, Mr. A. V. Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, October 7th, at 5 p.m., the first of a series of lectures on Astrology by Mr. J. Henry Van Stone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, October 8th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, October 8th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Oct. 7th—"The Signs of the Zodiac."

Oct. 21st—"The Houses of the Horoscope."

Oct. 28th—"The Building of the Horoscope."

Nov. 4th—"The Judgment of the Horoscope."

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."

Nov. 18th—"Taoism and Confucianism."

Nov. 25th—"Thibet and its Spiritual Message."

Dec. 2nd—"Epicureanism and Stoicism."

Dec. 9th—"Neo-Platonism."

Dec. 16th—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

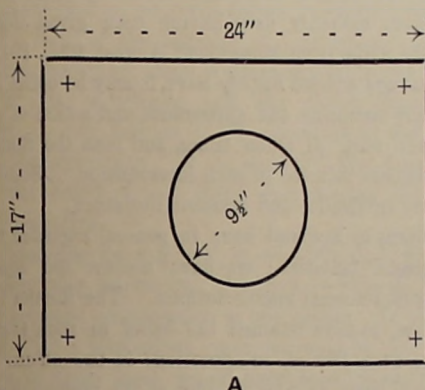
NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

X.—EXPERIMENTING WITH A COMPRESSION BALANCE UNDER LEVITATED TABLE.

The weighing apparatus used in these experiments was kindly supplied by A. and T. Avery, Ltd. The particular balance employed in the two following experiments is of the type used in many households for weighing groceries, &c. It has a circular dial registering up to 14lb. by means of a pointer, and the material to be weighed is placed in a circular metal pan on top, the diameter of the pan being $9\frac{1}{2}$ inches. The total height of the balance is 13 inches.

Before levitation the balance was placed on the floor as nearly under the centre of the table as could be judged by the eye. The following diagram indicates the relative positions and dimensions.



The plan of the surface of the table is shown by the full lines, the position of the legs by the crosses, and the pan of the compression balance by the circle. My position is indicated by the letter A, immediately in front of the table within the circle and on the side remote from the medium. There was a clear space of about fifteen inches between the top of the balance and the under surface of the table.

Experiment 21.—The operators understood they were to levitate the table without putting pressure on the balance, if that were possible.

I placed my finger on the pointer whose movement registers the weights in the pan of the balance, and awaited events. Some minutes elapsed and then the table gave a few heaves at either end. It finally levitated a few inches from the floor and, after remaining in the air some seconds, dropped. Some minutes passed before the levitation was again successful and there was a lot of preliminary jerking before it was accomplished, and, as on the previous occasion, it only lasted for the briefest of periods. But during each of these evidently difficult levitations there was no pressure on the balance beneath the table, for the pointer remained stationary in its zero position. Thus the operators had accomplished what was required of them, but apparently only after much trouble. By this time it had occurred to me that the operators were making use of that part of the surface underneath the table outside a circle projected upwards from the pan of the balance, and that this was not their normal method of levitation. On inquiry if this was the case they replied in the affirmative.

Experiment 22.—The operators were told not to take any notice of the balance and to levitate in their normal manner.

I placed a piece of dark cloth on the pan of the balance, as experience has shown that reflected rays from any surface upon which psychic force is exerted, interfere with the ease and intensity of the phenomena. My finger was pressing lightly on the pointer on the dial of the balance and in a very few seconds I felt the pointer moving round the dial. It moved completely round at a fairly uniform speed, and clicked against the stop, the time occupied being about three seconds. Almost immediately with the completed revolution of the pointer the table rose into the air, swaying slightly backwards and forwards, the pointer remaining all the time against the stop. After some time the

table suddenly dropped and synchronously the pointer flew back round the dial to its normal zero position, nearly catching my finger in the process and nipping it between the pointer and the face of the dial. The range of the balance is 14lb., and in order to reach the stop, the pointer would have to travel a further distance equivalent at least to 1lb., so that while levitation was in progress there was a direct downward force upon the pan of the balance of at least 15lb.; how much more than 15lb. might have been registered if the balance had had the capacity to record it, I am unable to say. I do not think, however, that it would have been much more, as the table sprang up into the air almost immediately after the completion of the revolution of the pointer round the dial. The levitation in this case was strikingly easier than in the case recorded in Experiment 21. The operators said it was their normal method of levitation, and there can be little doubt it is so, at least approximately, because the levitations (there were several of them) were apparently all easy. The degree of difficulty seemed much on a par with ordinary levitation without apparatus under the table, the only difference, so far as I could see, lying in the fact that the steadiness was not so pronounced, there being a swaying action during suspension of a character I had not noticed in the ordinary case. I think this swaying action is due to the table being supported on an area of under surface about equal to the area of the pan of the balance, whereas in the ordinary case the supporting force is somewhat more uniform over the surface.

I have said that the pointer took about three seconds to get round the dial while levitation was occurring. I examined the phenomenon many times during a period of about a quarter of an hour. I noticed that if the balance was approximately central with respect to the table, the levitation was almost invariably good and the speed of the pointer round the dial was always about the same; so much so, in fact, was this the case that I had time to call out that a levitation was about to occur well before it did occur. It is to be noted that when the pointer had completed the circuit the table appeared to spring into the air; that is the only word for it. The important fact is here brought out that the psychic force producing levitation is not applied instantly, but requires an appreciable time (about three seconds in this case) to reach the maximum required for levitation. Further, it is practically certain that levitation is produced by a more or less uniform pressure on the under surface of the table, with perhaps a somewhat greater intensity in the middle region than elsewhere.

During the course of this experiment I watched a case where one end of the table was jumping about in the air, the other end being on the floor. The raised end was jerking quickly up and down. On this occasion the pointer of the compression balance under the table moved quickly to and fro over the dial in synchronism with the movements of the raised end, the maximum reading being about 7lb. and the range being about 3lb.

On another occasion of partial levitation with the same jerking motion the balance was not affected at all, which seems to show that the reaction in that case was upon the floor and not upon the balance.

The provisional results of Experiments Nos. 18, 19, 20, 21 and 22 seem to be:—

(a) In normal levitation the levitating force is exerted upon the under surface of the table, probably more or less uniformly, but with somewhat greater intensity near the central portion than elsewhere. The table is not levitated by a vertical force acting upwards on each leg.

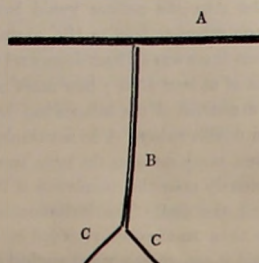
(b) Besides the normal method of levitation of (a) adjustments can be made to suit special cases, i.e., the levitating force can be applied, although with difficulty, in a manner different from the usual.

(c) In all cases of levitation there is a reaction upon the floor, whose magnitude with respect to the weight of the table is not definitely fixed. The stressed medium between the table and the floor is sensitive and transmits faithfully the variations of force when the table oscillates about in the air.

(d) There seems to be no difference of gaseous pressure between the region of space beneath the levitated table and the region of space immediately beyond it.

THE ELECTROSCOPE.

I now describe briefly a few experiments with an electroscope, the instrument used being of a simple type illustrated sufficiently by the figure.



A is a thin brass disc, B the brass stem, and C C the gold leaves. The whole is enclosed from a little way below the disc in a protecting box with glass back and front and metal sides. Proper insulation, of course, is provided. For the experiments described below, I charged the electroscope on each occasion at a small table in a corner of the room, and then took it to whatever part of the circle I desired. I found that throughout the tests I could never charge the instrument fully, i.e., so that the gold leaves would widely diverge, but that nevertheless I could charge it so that the leaves would open about two-thirds their full amount and remain for an indefinite time at that distance apart.

Experiment 23.—I charged the electroscope and placed it nearly centrally under the steadily levitated table, allowing it to remain there for about half a minute.

Result: No effect on the electroscope, the leaves remaining as far apart as before.

Experiment 24.—I discharged the electroscope by placing my finger on the brass disc and then recharged it. I asked the operators to take their attention from the table (they had been levitating it for Experiment 23), and to remove as much weight as they could from the body of the medium and to indicate to me that they had accomplished this by giving a sledge-hammer blow (see Experiment 11). The matter removed (used in the production of raps) I asked should be concentrated under the table standing on the floor. In about one minute a terrific blow was given upon the floor as a sign to me that the operation was complete. I then placed the charged electroscope under the table (standing on the floor) and kept it there for half a minute or so.

Result: The electroscope was unaffected.

Experiment 25.—I took the electroscope to the table in the corner, discharged and recharged it. I then placed it within the circle near the centre. I asked the operators to "touch" the disc of the instrument very gently. They did this almost at once, the "touching" consisting of a metallic scraping upon the brass disc, slight, but quite audible, similar in type to the imitation of the floor being rubbed with sandpaper, a phenomenon I have often heard.

Result: On examination the electroscope was found to be completely discharged.

Experiment 26.—I took the electroscope to the table in the corner of the room and tried to recharge it, but I found I was unable to do so even after repeated trials. Accordingly I asked the operators to put back into the body of the medium the matter they had taken out at my request in Experiment 24 (for the production of sledge-hammer blows), and to give a few raps when they had done so. In a minute or so some very light raps were given, and when I asked if the process was complete, I received no raps in reply at all, which seemed to indicate to me that all the matter used for rapping had been returned to the medium. At any rate I found that I could now charge the electroscope, which done, I placed it on the floor as before within the circle, and asked that the disc should be "touched" lightly. After a little time there was the metallic scraping as before, and on examination the electroscope was found to be completely discharged.

Experiment 27.—I repeated Experiment 25 most carefully. I found the same difficulty in recharging the electroscope, and

the same process had to be gone over again before it could be recharged. When "touched," it was discharged as before.

As a provisional hypothesis to account for some of the results of Experiments Nos. 25, 26 and 27, it occurs to me that the psychic "touching" of the disc of the electroscope is equivalent to putting the body of the medium in contact with the instrument by means of the matter abstracted from her for the production of raps and similar effects (the scraping action referred to doubtless belongs to the same category of phenomena).

A NOTE UPON "THE VISIONS AT MONS,"

BY DR. WM. WYNN WESTCOTT, S.M. OF THE SOC. ROSIC.
IN ANGLIA.

Much attention has been attracted of late to the reported appearance of angel visitors, of St. Michael, St. George, and Joan of Arc to soldiers on the battlefields in France and Flanders. It has been asserted that angel guardians or saints have intervened on behalf of the French and English armies and against the German hosts, and especially there have been stories of such heavenly help having been given during the retreat of the Allies from Mons about August 26th, 1914.

Medieval and ancient history have, it may be borne in mind, many legends narrating the appearance and action of spiritual beings in the wars of olden times, and both the Romans and the earlier Greeks believed in such intervention. Similar tales may be found in Hindoo and Sanscrit literature.

We moderns in England have in general regarded these old stories as poetic fantasies; we have become too agnostic to believe in supra-normal manifestations. The Roman Catholics seem, however, to have retained the belief in such semi-divine or, perhaps, even Divine, interventions in the affairs of men, and to regard them as possible even at the present day, as, for example, the alleged appearances of the Virgin Mary at Lourdes and elsewhere.

In the recently alleged instances of angels' visits and the descent upon earth of the sainted dead for works of benevolence towards the Allies, we must remember that the German barbarities to non-combatants, their wilful destruction of churches and the homes of innocent persons, coupled with the blasphemous speeches of the German Emperor, have furnished a basis for the comforting assurance that God is on our side, and not with the ruler who encourages sacrilege and speaks of the Deity as if He were a junior partner.

From the assurance that we are fighting for justice it is, perhaps, but a step to the anticipation that supernatural aid should be furnished in our hour of need. That the hard-pressed soldiers at the front, excited to the last degree by hopes and fears, by suffering, want of sleep and rest, by the turmoil of contest, by the noise of shells, and by the tortures of the dying, should be subject to hallucinations of sight, and should hear spirit voices encouraging them to resist to the utmost, is quite reasonable from the point of view of the physiologist and physician.

To ardent Christians, especially such as have been trained in the Church of Rome, there is no difficulty in the belief that Divine messengers may come to the sufferer, the saint, the nun and the anchorite monk, and all these will freely grant that devotion and fasting may open the eyes and assist the ears to catch a sight and sound from the realms above. They will grant the belief that the same privileges may be open to the warrior in his hour of agony, if he be but serving a just cause.

The English Protestant Christian has less belief in the proximity of the angel host, and has generally no conception of help to be obtained from spiritual beings, and so he is much less likely either to perceive visions or to hear voices from a higher sphere.

A large proportion of the men and women around us are at the present time almost agnostics in all matters of faith and in all the doctrines of the Christian Churches, yet these persons who will deny the belief in angels and perhaps even of the Devil himself, still have fears of the unseen world, shrink from being alone with the dead, and shiver in the dark for fear of ghosts.

A controversy is still pending as to whether there was any recorded narrative of the supernatural intervention of angels or saints before the publication in the "Evening News" of Mr.

Arthur Machen's now well-known story entitled "The Bowmen." This tale has since been declared by Mr. Machen to be entirely imaginative. In subsequently reprinting it with other tales in book form, Mr. Machen has repeated his belief that all the "Angel" stories are legendary, and were inspired by "The Bowmen." It is certainly unfortunate that no identifiable soldier who saw any miraculous appearance and then published the narrative has been produced in the flesh to any editor, physician, scientist or Church dignitary who has come forward to guarantee the *bona fides* and sanity of the soldier who had the miraculous experience. The author of the paragraph in the newspaper has always been someone who was told the tale by some other person who is not produced. Several excuses have been tendered for the absence of the man who had the vision; such as that he has since died, or has returned to the war, or that he dislikes the notoriety that would come to him, or that he fears he would be considered a fraudulent person. All these may be fair excuses, but, on the other hand, they may not, and they are the exact excuses which would be made if the tales were fanciful. In some cases the soldier is said to have added that those around him also saw the same vision. In such a case it is still more curious that no man will appear to satisfy a real inquiry.

In the cases of the miracles at Lourdes, and other alleged Divine manifestations, there is never any reluctance to claim the reality of the occurrence, and the clergy, Roman Catholic especially, do not hesitate to call attention to the person who has had the experience. In the cases of "The Angels at Mons," I have not heard of any cleric guaranteeing the truth of a soldier's narrative.

We moderns have grown so scientific that we hesitate to believe anything miraculous, although we have all these alleged cases of spiritual intervention in our battles. In olden times it is certain that a miraculous event, narrated by such witnesses as we have in these cases, would have been instantly accepted as having occurred, without argument or dispute. If the present-day instances are fanciful conceptions it is likely that the supernatural events of past times were also imaginary, and I do not see how the narratives given by the Early Christians or by the most ancient Jews can be considered otherwise than as legends conceived *ad maiorem Dei gloriam*.

The supreme question is not whether these soldiers have told the truth, so far as they know it, or whether they were awake and in full possession of their senses when they saw angels in their battles, but whether saints and angels can interfere with events on earth, and if they could interfere, whether they did so in the recent battles, and in forms visible to the human eyesight. It seems to me that if the Sacred Books of our faith had no mention of the descent of angels and saints from heaven, we should none of us believe that they had recently done so; but as both the Old and the New Testaments have such descents on record, the zealous Christian naturally thinks the supernatural event may have been recently repeated on behalf of his fellow-men.

In spite of the lack of first-hand evidence to which I have alluded, I think we may conclude, from the many accounts which have been given to the public, that a considerable number of persons have come away from the battlefields of the present war with the distinct impression that they had seen, between the lines of combatants, supernatural beings assisting in the discomfiture of the German soldiers. Let us accept this fact and then consider what forms of explanation seem reasonable.

It may be said that these soldiers saw saints or angels who had actually come from another sphere, and had clothed themselves in matter of a sort dense enough for human vision; this implies that the Divinity still sends beings from another world to act in the concerns of men, as our Old and New Testaments allege was the case in their time; or it may be said that these soldiers, being weak, exhausted, and full of nervous excitement, became hallucinated to the verge of delirium and perceived with the mind events which the eyes did not see; this explanation coincides with experiences which are recognised by physicians as of possible occurrence apart from religious excitement.

Students of Indian mysticism and of the Theosophical schools may suggest several other forms of explanation which

would appear to most people more fanciful than the two previous ones; for example, it might be argued that the human body alive has always a counterpart of finer stuff generally invisible, the ethereal or astral form: at death this is released, and floats beside the corpse for some time: in certain conditions of excitement men have seen and can see these astral forms, and in these visions may have seen the astral forms of those recently dead. Another school of mystics might go farther and say that it is possible that the astral forms of the dead may for the nonce have been occupied by the spirits of another sphere who may have been sent by Divine authority to act upon the occasion. It is useless to discuss these exalted explanations except by students who are familiar with Theosophic teachings.

To the man and woman of deep Christian feeling I have no doubt that the ideal of direct angelic interposition in the war is the most acceptable explanation, and it is one that cannot be denied by the sceptic—it can only be discarded. The explanation by hallucination will seem most reasonable to the scientist and the doctor familiar with the many forms of nervous instability. As a member of the Christian fraternity called the Rosicrucians I have my own ideas of the subject, but they need not be of interest to the general public.

MENTAL TELEGRAPHY.

THE TRANSMISSION OF THOUGHT-WAVES.

Mr. A. Charlin, of 14bis, Rue Simoneau, Boulogne, is reminded by Mr. David Wilson's articles on "The Psychic Telegraph" of an account in the "Sunday Chronicle," of March 4th, 1906, descriptive of a mental telegraphic apparatus devised by a Mr. J. H. Williams. Our correspondent has kindly copied out the account, from which we take the following extracts:—

In an interview with a "Sunday Chronicle" representative yesterday, Mr. Williams said: "I believe the results of my investigations into psychic phenomena have been exaggerated, but without hesitation I say that they open up enormous possibilities. So far my own results have been satisfactory. They have been witnessed by a number of gentlemen interested in the science. However, I look with disfavour at present upon publicity. On the advice of my medical adviser I have decided to discontinue my experiments for three months, as they naturally involve great mental strain."

Mr. Williams was induced to say something of his investigations to date. "I found," he said, "that when man thinks he sets into motion a subtle current of 'thought-waves' of a fine ethereal nature. These waves are adductive, and by a certain electro-mental process, which I discovered, I found it was possible to generate them as a dynamo generates electricity."

I also found that, after this remarkable process of generation, these thought-waves could be applied by a conscious effort of the will and be projected in the same way as Hertzian waves in wireless telegraphy, making communication possible between mind and mind through other than the known channels.

Ether, the subtle fluid which fills space, acts as a conducting medium for thought-waves in the same way as it acts as a conducting medium for light-waves.

Seeing that wireless telegraphy is an established fact, and is brought about by the vibrating force of electricity, is it not reasonable to infer that thought, which is also subject to the same electrical influence, may also be transmitted from one brain to another, as a message is transmitted from station to station in wireless telegraphy? The time will come when persons will be able to communicate with each other by this method with almost the same freedom, facility, and fluency as that of personal conversation.

Thought is activity, or a force similar to the force of electricity or light. It is as measurable as those forces, having quality, quantity, and rapidity of vibration, precisely in the same way as any other force has.

Our representative learned further that the electro-mental generator used by Mr. Williams for generating thought vibrations is entirely of his own construction. Finally, he declares that his process is an application of electricity to mentality, making a brain-storing battery from which the will draws and projects the message.

As WILL be seen by the announcement elsewhere the Marylebone Association will now hold its Sunday evening meetings at the large hall, 60, Paddington-street, Baker-street, W., and we hope that all who appreciate the work of the society and its many years of service will give it their support.

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AN AUTUMN INTERLUDE.

On a sunny autumn day, such as that in which these lines are written, the mind turns naturally to retrospect. For all its shining blue there is a wistful look in the skies, and in the air a "rich peace," a suggestion of things accomplished. In field and garden, hedgerow and orchard—close the growth has been perfected. The time has come for gathering the fruitage, the tide of the year's life draws near to its ebb. Another stage has been reached, marked more truly in the pageant of the seasons than in the fixed rules of the calendar. Under the influence of the "season of mists and mellow fruitfulness" we take a brief glance at the past before turning to front the dark days and all they may bring forth.

It is strange and wonderful to observe how serenely through all this time of blood and tumult Nature holds on her way. All the deadly engines of slaughter, the embattled millions, the widespread passions of hate and grief and fear leave her apparently unruffled. In her vast harmonies the world-war is a trifling discord to be presently resolved. It is all but a "trouble of ants," a mere momentary dimming of that "dome of many-coloured glass" to which the poet likened the fabric of human life. The fruit and grain have come in their season under radiant skies that give no hint of the travail of the human world, reflecting nothing but the infinite calm of the life Universal. To turn from the mighty sweep of the cosmic order to the little struggling life of a section of mankind on this tiny planet, "child of a lesser star," seems like a journey from the infinitely great to the infinitely small; but it is all within the compass of the spirit to which macrocosm and microcosm are one. To the eyes of the spirit, indeed, there is no great or small in that which belongs to its own order and which continually seeks expression through matter, the vesture of things. It sees clearly how through cloud and tempest, threatened to all seeming with wreck and extinction, the soul comes irresistibly into its own.

We look back over well-nigh seventy years to the career of that movement which has for its central purpose the affirmation of life as a spiritual reality, and which bids its men and women know themselves as the children of eternity, made really and not figuratively in the image of God and endowed with powers undreamed of as yet even by the most advanced minds. Its early pioneers and its workers of to-day seem to have made their way by painful inches, gaining apparently little by their toil and sacrifice

except an added burden of sorrows. Now and again, it is true, in some interlude of the soul, the way behind has appeared as a shining track, and the road ahead radiant with achievement, but the great dolour of life has swept over them again and the gold has merged once more into the grey. And yet—

From the heights of life with "larger, other eyes than ours" are those who see how wondrously this movement has influenced the lives and destinies of the race, bringing it slowly but irresistibly into line with the ascending impulse that, moving ever faster, carries the human family beyond the struggles and discords of these lower levels where the spiritual man is ever at warfare with the animal from which he sprang. Seventy years have told their tale. Those who laboured for the enlargement of the spirit have worked with the forces of the Universe behind them, and to-day those who blindly sought to check the impulse which menaced their ideal of a perfectly organised but mechanical and soulless system of life—find themselves at odds with the world—the sword of the Spirit and the sword of the warrior are alike lifted against the false ideal.

The coming into human life, for its upliftment and ultimate purification, of a continual stream of thought and influence from states more advanced was bound to result at first in much clashing and confusion when the lower and higher forces met and fought. It is so in the individual life—the seers and the psychics have always been the martyrs of the race, bearing its sins. It is so in the life of the nations. But the great conflict of to-day will take up and finally dissolve away a vast amount of these discordant elements.

After its sixty-seven years the light that burned dimly, and so often dwindled and flickered, has become diffused. It has kindled many other lights all over the globe. We can face the dark bravely. A taper here and there may be extinguished, but the greater light will remain. The movement, with its activities vastly expanded, will go on from strength to strength to seasons of calm weather and of peace and fruitfulness of which this golden autumn day seems at once a parable and a prophecy.

TELEPATHY, MUNDANE AND SUPRA-MUNDANE.

Speaking at Mrs. Hedley Drummond's weekly Musical and Occult At-Home, held at the Eustace Miles Restaurant on Friday, the 24th ult., Mr. Threadgold in the chair, Miss F. R. Scatcherd said the phenomena of telepathy, *i.e.*, the transmission and reception of information through other channels than the senses, fell into two classes, those explainable by the supposition of the interaction of two minds still incarnate, and those which seemed to demand the influence of exanimate intelligences, or spirit influence and spirit control. The lecturer gave well-authenticated instances of both classes of phenomena. The strangest case was that of a message she received when on board a steamer plying between Marseilles and the Piræus during a storm. This message contained elements inexplicable on the hypothesis of telepathy pure and simple between herself and an unknown spirit circle in Athens. Hearing of Miss Scatcherd's projected visit this circle sent their chief guide to greet her. Miss Scatcherd received a communication from that guide and dictated it, name and all, to a companion. The message gave the guide's correct name, and contained a prophecy which was almost immediately fulfilled. Telepathy would explain all but the prophecy; the latter needed the supposition of an intelligence beyond that of the agents and the recipient. An unusually keen and lively discussion followed Miss Scatcherd's address.

MR. A. V. PETERS has now returned to town, and letters may be addressed to him at the office of LIGHT.

THE PASSING OF MRS. EVERITT.

TRIBUTES AND TESTIMONIES.

Mr. Ernest Meads, of 93, South Hill Park, Hampstead, writes :—

It is the rare privilege of some people to be introduced to the subject of Spiritualism under circumstances that admit of no possibility of doubt and in so authoritative and attractive a manner as to enable them to plant their feet at once upon the rock of faith. Thanks to the friendship of Mr. and Mrs. Everitt I am one of these. Nearly twenty-five years ago I first met them, and from that day have entertained for them a love little less than that which I have for my parents; in some degree that affection was reciprocated, and consequently in an ideal atmosphere—that of mutual love and trust—I have witnessed many a time the marvellous mediumistic gifts of Mrs. Everitt—spirit-rappings; a heavy table raised from the ground; a chair gliding over the carpet from the other side of the room, both without human contact and in broad daylight; and—in her dark séances—articles precipitated upon the table, many of which must have come from great distances; and the room flooded with sweet perfumes. I have heard half-a-dozen voices, some using the deepest tones, carrying on a lively conversation with the sitters, including Mrs. Everitt herself, who was at all times normal; and have witnessed one of the most unusual forms of direct writing: a paper and pencil being placed upon the table were caught up to the ceiling; immediately a ticking or scratching sound was heard upon the paper lasting from five to ten seconds, when on the paper falling back on the table and the lights being raised there was found on it a learned dissertation consisting of six or eight hundred words in small but admirable writing; and often seen spirit lights floating about the room.

Her mediumship was at all times a matter of wonderment to herself. It bubbled forth spontaneously and on all occasions, as was witnessed by those lucky enough to sit at her tea-table, when a dozen or more spirits would produce raps upon table, wall and floor, sometimes even upon the soles of the boots of those sitting around, each rap with its distinct tone, varying from the lightest sound, as if produced by the gentle tapping of a finger-nail, to a noise resembling a blow from a hammer, and each representing an intelligence with whom one could converse—first getting the name by repeating the letters of the alphabet.

In whichever form it expressed itself a remarkable feature of her mediumship was its virility. Both the raps and the direct-voice manifestations were loud and distinct, the latter being produced in all parts of the room and without any trumpet or mechanical aid, and the direct writing being easily legible. In her abnormally long and healthy life there was a sort of quiet triumphant strength. She wiped the tears from many an eye and increased the happiness of innumerable lives on both sides of the veil. Mrs. Everitt was one of the "old guard," those who endured the storm of ridicule and persecution, but, gifted with a child-like faith, she preserved her mediumship uncontaminated by vanity or folly. Her memory is as a sweet perfume and an incentive to others to carry forward the flag she so nobly kept flying through the many years of a phenomenal life.

O death, where is thy sting?

O grave, where is thy victory?

As was fitting, the breath of scandal never blighted her blameless life, and she lived supported by the love of a devoted husband (who pre-deceased her by ten years) and by that of her family, especially of her daughter, Mrs. A. J. Sutton, under whose roof she passed away.

The following tribute is from the pen of Mr. A. W. Orr :—

At a ripe old age this kind and gentle lady has passed from the limitations of the physical world to the greater freedom of the spirit existence, and although the majority of her more intimate friends had long preceded her, there are still many of later years who will cherish her memory with affectionate regard. Her simplicity of character, cheerful disposition and goodness of heart endeared her to all who knew her, and

doubtless contributed to her becoming such a remarkable medium for such a variety of manifestations of spirit power. My experience of these extends over a comparatively short period, from 1902 till 1908, but I had exceptionally favourable opportunities during visits that (first) Mr. and Mrs. Everitt, and (after his transition) Mrs. Everitt did me the honour to make at my house near Manchester.

My first experience occurred on the first morning after the arrival of Mr. and Mrs. Everitt at my home. I had taken them on the previous evening to a gentleman's house in Manchester, where they had consented to give a séance. Having to attend a meeting elsewhere, I left them at the house, and later, after the séance was over, I called for them and we proceeded home together. Nothing was said about the séance, beyond that it had been successful, as the people who were present were strangers to my friends. Next morning, while we were sitting at breakfast, raps were suddenly heard about the centre of the table, which in



MRS. EVERITT.

reply to my inquiry were signified to be caused by my departed wife, who wished to give me a message. Getting paper and pencil I took down the letters as they were indicated, viz. :—"I was there last night—" "At Mr. Orr's meeting?" asked Mr. Everitt. One rap, "No," was given. "At our meeting?" Three raps were given, and the message continued, "and gave my name N——." "God bless you, so you did!" exclaimed Mr. Everitt, and then stated how "Zuippy" had said that a spirit lady was present who gave her name as N——, but that as nobody knew any lady of that name the matter had been allowed to drop. The lady in question, however, was evidently determined I should know she had been present, and took energetic measures to inform me of the fact.

A very remarkable incident occurred one night in Chester at the house of Mr. and Mrs. Coppack, old friends of Mr. and Mrs. Everitt. It was there that Mr. Everitt passed away while sitting at lunch before leaving Chester for Macclesfield, some eighteen months previous to this occasion. Mr. Coppack had been called away from home on important business, leaving Mrs. Coppack, her sister (who was a good clairvoyante), Mrs. Everitt and myself in the house. We were sitting at supper in the dining-room, the table being at one end of a rather long room; Mrs. Coppack sat at one end of the table, her sister at the other, Mrs. Everitt at one side with her back to the greater part of the room, while I sat opposite to her and consequently faced it. While we were chatting I noticed a rocking-chair near the fireplace (several feet from our table) begin to move to and fro as though somebody were sitting in it. After watching it for a few

moments I called attention to the matter, and Mrs. Coppack's sister said, "Oh, Mr. Everitt is sitting there and smiling at us!" Then she added, speaking to her sister, "Father's here, too, standing near Mrs. Everitt." "Oh," said Mrs. Coppack, "I wonder if I put my chair there whether he could bring it up to the table;" and so saying she rose and set her chair near the place her sister had indicated, and got another for herself. Directly afterwards the chair moved up to the table beside Mrs. Everitt, as though in compliance with Mrs. Coppack's desire.

The principal manifestation associated with Mrs. Everitt's mediumship, however, was that of the "direct voice." In the early days of this form of activity, a "trumpet" made of cardboard was used by the spirit operators, but after some years was found to be unnecessary. During the visits of Mrs. Everitt to Manchester, after the decease of her husband, while staying at my house, voices, generally as clear whispers, were very frequent when we were alone; sometimes while at meals, and nearly always when we were sitting chatting together. Not only indoors

had we this evidence of the company of our unseen friends, but while we were walking out of doors, taking a drive in the country, or travelling by rail, a voice would interpose a word or two in relation to some remark of ours, or in response to any query we might happen to mention.

An exceptional case occurred one beautiful September day while we sat in some public gardens on the south side of Manchester, resting after a little walk. We were enjoying the beauty of the gardens, the sunshine, and the sense of restfulness that prevailed, when suddenly, in a clear whisper, my wife spoke to me, and a voice—a little stronger—I could hear speaking to Mrs. Everitt. While thus conversing with my wife I noticed a nurse approaching, pushing a "pram" along the walk by the side of which we were sitting. The folded hood of the "pram" prevented me from seeing the child occupant. As a sort of experiment I asked my wife whether she could see the child, and she replied, "Yes, very like our boy."

As the nurse passed, the child suddenly sat up (almost as though he had been lifted), and looked at me full in the face, and I saw that he resembled very strongly my little grandson, who was about the same age, but was not born till nine years after her decease. This incident showed that, as she had told me previously, she knew our grandchildren perfectly well, as she often visited them, and they during sleep came to her.

One other interesting incident occurred at my house one evening when one or two friends were present, and we had an extempore sort of sitting. To our great surprise, the husky voice and the strong Scottish accent of "Geordie," so well known as the chief operator at Mrs. Mellon's (as her name was then) materialisation sésances, were heard addressing a gentleman who was rather a favourite of his. In the course of a little conversation I made some joking remark which caused "Geordie" to say, "Ah, Mr. R., it's vera evident that Mr. Orr's no a Scotsman," to which I replied, "Well, 'Geordie,' you know it isn't everybody who wants to be a Scotsman." "Ah, but they dinna ken what they're missin'," he rejoined, with a quiet chuckle, and we all laughed at his invincible patriotism. Several years had elapsed since we had last met "Geordie," and as Mrs. Mellon had married a gentleman in a northern city and no longer gave sésances, he was to a certain extent bereft of occupation.

Of the very remarkable phenomena that occurred at what might be called "regular" sésances it would be impossible to give a recital, but from the above-mentioned incidents, which were in a sense promiscuous (and they are but examples of many), it may be imagined that it was a great privilege as well as a great pleasure to witness the marvels that demonstrated how

close is the connection between the spirit world and the physical, and how far the forces capable of being used by the spirit people transcend those with which we are familiar. The wonder of these occurrences is increased when one reflects that Mrs. Everitt was over eighty years of age when they took place.

Looking back upon those happy days, so quickly passed, it is impossible to stifle a regret that they are "gone beyond recall," and that not again in the physical form shall we behold the face and hear the voice of that gentle woman whose chief concern was to give happiness to those about her; but we may hope that in the bright home she shares with her beloved partner the affectionate thoughts of her friends on earth will reach her as fragrant blossoms that will never fade.

Miss H. A. Dallas writes:—

My acquaintance with Mrs. Everitt was slight, but on two occasions I had the pleasure of meeting her. She and her husband kindly invited me to their house and showed me the wonderful direct writings which they had received. While they were explaining to me how they were rapidly produced, in a few seconds, loud raps sounded in the corner of the room. They did not seem to me to be near the medium, but a few feet away. On another occasion I was taking tea at the house of the president of the Alliance, Mr. Dawson Rogers, and Mr. and Mrs. Everitt were present, Mrs. Everitt being seated at the side of the table opposite to me. As we were talking, raps sounded in the table, and I asked that they might be made near to me; at once I heard a few raps, seemingly close to my plate. Compared with other remarkable experiences which have occurred with Mrs. Everitt these incidents are trifles, but for myself they are interesting memories. Only those who have experienced such things can appreciate the sense of the nearness of unseen companions which can be produced by these unexpected signals.

Among other things related to me by Mrs. Everitt, she told me that on one occasion she had been discussing some book she had lately read when "Znippy" interrupted with the remark that he liked another book better, naming it. "When did you read it, 'Znippy'?" Mrs. Everitt asked. "When you did," was the ready reply. "Znippy" seems to have learned much by close association with Mrs. Everitt. In this one circumstance, if we can accept it as typical of many others, we get a glimpse into the intercommunion of spirits which is full of significance and comfort.

THE DESTINY OF THE DARDANELLES.

By FREDERIC THURSTAN, M.A.

Are the British and French destined to take Constantinople, and who are to be its future governors?

The soul of our Empire and of our allies is set now on this dark question. Would not the troops in Gallipoli be reanimated in their desperate struggle if they knew for certain that the Providence ruling the human evolution of this planet has already in His eternal counsels arranged that the British fleet should capture Constantinople from the Turks and that the French Republic should occupy and rule the district for awhile and has sent, moreover, an angel to announce that fact?

Yet in the Sybilline Books of the Destinies of the British and French nations—the Quatrains of Nostradamus, the Seer of Jewish descent who practised medicine in Provence in the times of our Tudor Kings Henry VIII. and Edward VI.—a proof that such was the case can be found.

He was a kind of Daniel, visited by an angel instructor, who revealed to him the destinies of mankind until the Day of Judgment, and bade him publish them to the world in a thousand verses or quatrains, hiding the identity of the coming actors under soubriquets or anagrams and jumbling the verses like a shuffled pack of cards. This seer foretold to the British nation the rule of the Scottish dynasty, the execution of King Charles I., the battle of Dunbar, the rule of Cromwell and the Puritans, the Fire of London and other later episodes, and to the French nation the destiny of the last Louis monarchs, the Revolution, the Restoration, Napoleonism, and the Second Republic.

The British know little about this prophet, but there is

hardly a Frenchman who has not heard of his predictions. Princes like the Stuart Pretenders and politicians like Napoleon have deeply studied them. Surely he has something regarding our present great war. Let us at least know what Nostradamus was ordered to reveal to help us, and then perhaps we may more firmly believe that Michael and his angels are ordered to help us in our critical hours.

In Quatrain V., 35, we are told that "one day by the free city of the great sea of Selim, which still in its belly carries the stone, there will come an English fleet under cover of a sea-mist to pluck a laurel branch in the great open war."

Par cité franche de la grande mer de Selim
Qui porte encore à l'estomac la pierre
Angloise classe viendra sous la bruine
Un rameau prendre de grande ouverte guerre.

Taking the allusion of the stone as referring to that sunk by the Phœcean emigrants when they sailed to found Marseilles we interpret it that the Northern Aegean and Sea of Marmora are indicated by the Sea of Selim. Hence let us look forward to some foggy drizzling autumn or winter day when at last our fleet will slip up the Dardanelles and Bosphorus and reach Constantinople and gain historical renown for this deed in the great world-wide war. True the epithet "franche" is in the present régime a curious quality to apply to Constantinople, but it may be prophetic in its meaning, signifying that the capture will cause it to become a free city and port—open to all nations in the coming distribution of things. It may also be translated Frank City.

Although Constantinople itself may be thus cosmopolitanised, the district of Roumelia will come under the jurisdiction or "protectorate" of the French Republic, always signified in the Quatrains of Nostradamus by the queer soubriquet of L'Ogmion. It is their destiny, with the aid of the Italians, to oust the Turk for ever and to sway the country in his stead.

For in Quatrain VI., 42, we read—

A l'Ogmion sera laissé le règne
Du grand Selim qui ne plus fera de fait :
Par les Itales étendra son enseigne,
Regi sera par prudent contrefait.

*To the French Republic will be left the sovereignty
Of Selim the Great which will pass out of existence.
By help of the Italians it will spread its ensign,
It will be ruler there by a clever counter-movement.*

Regi is one of those difficult jargon words affected by Nostradamus, or there may be one of the many misprints here of the text as we have it.

Also in Quatrain V., 80, it is prophesied that one day the French Republic would approach great Byzantium with an army, and the League of Barbarism would be chased away. An attempt to rule the district by a double code of laws would embroil Moslem and Frank in perpetual bickering. Here are the words :—

L'Ogmion grande Bizante approchera ;
Chassée sera la Barbarique ligue.
De deux lois l'une l'estingue lasher
Barbare et franche en perpetuelle brigue.

The starting of the present great war seems to be predicted in IX., 90, where Nostradamus warns us that one day "a Captain of Great (United) Germany, pretending to be the champion of the King of Kings, will come to render assistance to Austria, and mighty will be the shedding of blood which that outbreak of hostilities will cause."

Un Capitaine de la Grande Germanie
Se viendra rendre, par simulé secours
Au Roy des Roys aide de Pannote.
Que sa revolte fera de sang grand cours.

We can only become great workers for humanity when we know that there is an infinite power and love working with us, in us, and through us.

DEMONSTRATIONS OF CLAIRVOYANCE.—The various meetings for clairvoyant and psychometrical descriptions held at the rooms of the Alliance during August and September were highly successful. Mrs. Mary Davies, Mrs. Orłowski (as already mentioned), Mrs. Mary Gordon, Mrs. Cannock, and Mr. A. V. Peters were the mediums engaged, and all are to be congratulated on the result of their labours.

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHERIALISATIONS.

BY JAMES COATES.

(Continued from page 461.)

July 10th, 8 p.m.—This séance was not more remarkable than the others, but was fraught with deep interest to the sixteen sitters present, all of whom, with the exception of Mrs. Wyllie, of Glasgow, were at the previous sittings, and therefore in a better position to form a more correct estimate of the procedure. Mrs. Wriedt, as usual, sat outside the cabinet and at my left hand. She was always in evidence with her sufficiently pronounced American accent, and her clear-cut descriptions of the invisibles with their names and one or other outstanding incident in their lives for identification.

The séance was opened by "Edina" repeating the Lord's Prayer. This exercise was followed by singing "Nearer, my God, to Thee," during which a strong and pleasant voice—plainly not that of any sitter present—was distinctly heard joining in the singing. "Dr. Sharp" intimated we could have a chat with our spirit friends. Mrs. Wilson, an Irish lady, had a long talk with her mother; she also conversed with old servants in the family, and others, some of whom quite established their identity. "Dr. Sharp" had a few crisp remarks for "Edina." Apart from the voices, which always conveyed intelligible and identifiable remarks to the sitters, whom they claimed as relatives, friends or acquaintances, there were striking phenomena, *i.e.*, phosphoric-like lights moving to and fro; some near the floor and others above the heads of the sitters. Sometimes these apparently condensed at or in the cabinet, from which a tall luminous figure appeared, and advanced into the room, disappearing as silently as it came. Some of the sitters discerned faces in the lights which appeared opposite to them, others did not, as these luminosities are flat, and sitters at right angles to them see merely a luminous something, and those behind balls or head-like shapes, as it were, of luminous substance. There were no indications of phosphorus, however. Referring to these, "Edina" says: "I saw a vague figure in diaphanous drapery, and some head-shaped lights and vague body-like forms." His mother came—or a voice purporting to be hers—and greeted him. Much psychic energy was dissipated by his insistence that his mother should give him her "home name." Unable to comply, the voice ceased. But as we have seen, this lady had voluntarily and in the clearest manner already given remarkable proofs of her identity.

Edward Wyllie again addressed us in his cheery manner, and gave, in response to "Edina's" desire, his correct Christian names. I may mention that up to the giving of these names, neither I nor the other sitters, with the exception of "Edina," knew what these were. "Edina," however, was evidently dissatisfied that the voice was unable to give the familiar name by which Mr. Wyllie used to address him in private.

I do not say that "Edina" was wrong in desiring to get the information, but one must remember both the power and the time at the disposal of the invisibles are limited, and if the investigator is persistent in his demand for a name, much other identifiable information, which could be gleaned, is lost.

July 11th.—"Edina" had, through the courtesy of Mrs. Stewart, a seat in her circle at 2 p.m. Mrs. Coates and I were invited to be present. I do not propose to detail what took place. "Edina" heard of a Thomas Dawson, a Bishop who lived before he was born, and of two sisters and a brother.

Edward Wyllie was in good form again, but before his voice addressed us a red fusing light, such as would be seen in the dark from the end of a cigar which had been removed from the mouth, moved about the room, going over to "Edina." This was witnessed by all present. Wyllie's voice sang out, "How do you like my cigar?" to "Edina." After a little further talk Wyllie promised to give us a psychic photograph. I was directed to take the cap off my camera, which had been in the séance room for eventualities. I did so and sat down. Then two distinct

flashes of light were projected in its direction, and I was directed to place the cap on again. With reference to this red light I do not think "Edina" was satisfied. I was—and for several reasons:—

First, Mrs. Wriedt sat near me, at my left, and she could not have produced this cigar-like light in the middle of the séance without my knowledge.

Second, it would have been impossible to rub a match—although not lighting it—without a noise and a luminous streak following the track of the match.

Third, the late Mr. Wyllie resided with us for a month, and throughout his stay, in the course of which we experimented in psychic photography, he and his cigar were almost as inseparable as a cowboy and his horse. Mrs. Wriedt did not know this as a factor in identification. I consider this cigar manifestation was one of the best. I was aware of the presence of Wyllie, and Mrs. Wriedt and Mrs. Coates saw him, but as all this is subjective I do not press our opinions as evidence. Wyllie, after declaring that he was happy and intimating that he would help me in my work, wished us "good-day." As we knew Mr. Wyllie intimately, his "good-day" was more significant to us as evidence of the man than Cardinal Newman's Benediction pronounced later "with the proper Roman ecclesiastic pronouncement."

A slightly luminous form, not sufficiently defined for recognition, glided into the room and disappeared. The head was more marked than the body which was seen by all, and "Edina" was touched with the trumpet.

(To be continued.)

SOME PROBLEMS THAT FACE INQUIRERS.

BY H. A. DALLAS.

(Continued from page 465.)

If the two papers which have already appeared under this title have been used as intended, it is possible that someone who has read them has said or thought something like this: "The writer lays great stress on the knowledge which those who die have of their friends still on earth; it is a pity that some farther instances were not given which would show the sort of evidence on which this conviction is based."

Those familiar with the subject know well that the evidence is abundant and that the cumulative effect of it is extremely convincing; moreover, they have probably had personal experiences of a rather intimate kind which have brought the conviction home to them in a forcible way. One or two isolated cases will not have the same effect, but it may be worth while to mention a few as types.

The following extract from a report of communications that came through a sensitive to the parents of a boy who had died young, will perhaps be a suitable example of the kind of knowledge displayed. The sensitive (Mrs. Piper) is, of course, well known by name to students, and even to many who are barely acquainted with the outlines of the subject.

In 1901 and 1902 Mr. and Mrs. Junot visited this sensitive. Dr. Richard Hodgson, who was also present, made a careful record from notes which he took at the time.

We will begin with a statement by Bennie, the son* :—

Bennie: "I know now, let me tell you one thing. Don't question the right and wrong of my returning, because there are no wrongs in it."

Mrs. Junot: "Yes, Bennie, it gave us a little anxiety as to whether we were doing right in calling you to us."

Bennie: "I heard it all and it made me uneasy, dear, so thought I would settle it for you."

(Note by Mr. Junot: "We had upon the evening before been asking ourselves whether it might not influence him away from his duties in his new life to call him back to us. The conversation on this subject had been quite extended.")

Mrs. Junot: "Thank you, Bennie."

Bennie: "I pray you all to feel that I am all right, and doing right."

Mrs. Junot: "Yes, Bennie, I understand you."

* I have added the punctuation which did not appear in the original. The communications were made by writing, the sensitive being in a trance state.—H. A. D.

Bennie: "Don't feel troubled any more."

Mrs. Junot: "No, not after this. Can you tell me a little about Helen?"

Bennie: "I think so, as I feel I know a good deal about her, dear. But first promise me you will no longer question, dear."

Mrs. Junot: "No, I am convinced that it is right for you to come to us, and that it helps us."

Bennie: "I am freer now, and you must also be. Let me help you, dear. One thing about Helen—do not let her study too hard, as she will get through finely. I see it."

Mrs. Junot: "I will watch her carefully. She is studying hard now."

Bennie: "She will come out all right, mama, I am sure. Only one thing, her throat"—

Mrs. Junot: "Her throat?" (Assent.)

Bennie: "May trouble her in a few days, but don't mind. I see it beginning."

(Note by Mr. Junot: "Upon our return three days later we found her quite ill with a sore throat and under the doctor's care.") ("Proceedings" of S.P.R., Vol. XXIV., page 537.)

One might multiply instances of this sort *ad lib.*, but this one will serve to illustrate one or two points. It indicates in Bennie an intimate knowledge of the conversation of his parents and of a condition concerning his sister which was as yet unknown to them; it shows also how much the lad cared to communicate with his mother and how desirous he was to quiet her scruples.

Here is another communication which will serve to illustrate another point emphasised in one of these papers:—

Bennie: "Father, do you remember what a stern man grandpa was?"

Mr. Junot: "Which grandpa?"

Bennie: "Your father."

Mr. Junot: "Yes, he was stern."

Bennie: "He is as good to me as he can possibly be."

Mr. Junot: "And I thank him for it."

Bennie: "Father, he met me when I came and showed me the way. I did not know him hardly, but he soon made me know him and took me with him home, where we are happy, and if you could see us as we are you would not doubt the goodness of God, father."

Mr. Junot: "I do not doubt the goodness of God, Bennie."

Bennie: "To let us live and know each other here and the friends we used to know, is more to us than you can realise, father dear." (*Ibid.*, pp. 494, 495.)

These conversations and many others of similar kind give glimpses into the other life more valuable than elaborate descriptions of the environment could be. They do not wholly satisfy curiosity nor fully meet all our desires to know the kind of life upon which those we love have entered. There is still much opportunity for the exercise of faith and patience; but they enable us to picture those who are passing out of our sight as still full of human feeling, still natural, still in touch with us and our interests, and to be able thus to think of them is a great gain for us and a great gain for them. It must be a comfort to know that the bright young lad who in time of peace was so keen about his sports and in time of war no less eager in the service of the country, so fond of home, yet so glad to go abroad, is still the same enthusiastic lovable boy; that he whose comradeship enlivened the trenches and afforded help in hours of peril is as eagerly welcomed into the society above and as fully employed in service as on earth.

One more quotation from a communication from Bennie may fitly close this paper.

His mother said: "I'm thankful and grateful to be permitted to come."

He replied: "Yes, dear mother, we have found each other once more, and I live to thank God for His goodness and help."

"Bennie," said his mother, "what are you doing over there?" To which he replied, "I am progressing, dear, all the time, living in the highest life; it is one steady state of progression all the time" (p. 513).

(To be continued.)

MR. MCKENZIE'S SCOTTISH CAMPAIGN.—Mr. James Cameron a Glasgow correspondent, writes: "Mr. and Mrs. McKenzie, who appeared last night (23rd ult.) in Glasgow, made a very favourable impression. They hired the St. Andrew's Hall, the largest in Scotland. The audience was not only large but enthusiastic."

SIDELIGHTS.

Mrs. Mary Davies, the well-known clairvoyante, is quoted by an evening paper as stating that as regards the "Vision at Mons," she had conclusive proof from several distinguished officers, one of them a well-known peer (whose name was given to the representative of the journal) now lying seriously wounded in London. She also claimed to have heard from the highest circles that German prisoners have also admitted seeing visions and intervening angels at critical stages of the battle.

Believing it to be the duty of Spiritualists to prepare the minds of our valiant defenders for that change of state implied by death, the Publication Committee of the Spiritualists' National Union sent out a consignment of its pamphlets last January to the troops in France and have since sent some to troops in training. An appeal through the "Two Worlds" for funds to enable it to carry on this work resulted in half the sum required. The Union now appeal to its members for the balance (roughly £20). Donations will be gratefully received by the secretary, Mr. Hanson G. Hey, 30, Glen-terrace, Clover Hill, Halifax.

In the course of a letter concerning a vision of angels seen by St. Fintan, which led to his building the monastery of Clonagh on the spot where he beheld the vision, Mrs. Fitzgerald Beale writes: "I am surprised that St. Michael, the great archangel who fought for the Jews against 'the Prince of the Kingdom of Persia' (as we are told in Scripture), and who also appeared on the plains of France to Joan of Arc, is not more called upon in this terrible war. Every day after Mass he is invoked in the Catholic Church: 'Defend us in the day of battle.' But if we believe that, why do we not think it possible he will if we call upon him?"

Noting that in our issue of July 10th last (page 334) we mentioned that a correspondent had suggested the adoption by Spiritualists of a distinctive badge, Mr. George A. J. Monie, of Bombay, writes us that he raised the question in *LIGHT* in November, 1912, when the then Editor (Mr. E. W. Wallis) replied that efforts in the direction suggested had already been made both in England and America but had failed from lack of sufficient support. Mr. Monie thereupon wrote to the late Mr. James Robertson, of Glasgow, but the reply he received, and of which he encloses a copy, was distinctly discouraging. Mr. Monie feels, however, that for persons living in places like India a sign is needed to increase the circle of Spiritualists and enable them to gain the benefit of one another's experiences. He suggests that readers of *LIGHT* should give their views *pro* and *con* on the matter.

"The Influence of the Zodiac upon Human Life," by Eleanor Kirk (L. N. Fowler & Co., 2s. 6d. net), presents in simple language certain esoteric teaching in connection with the Zodiacal signs. The influence is regarded as a spiritual rather than a physical force, functioning through the individual in the guise of character and development. Rightly understood it provides a key to the temperamental variations of our friends, and a means of making good our own deficiencies. The signs are taken in the order of their triplicities, and considered in relation to personal appearance, health, disposition and growth. The hints as to spiritual unfoldment, although based on occult conceptions, are illuminating and helpful. A useful chart enables the student to determine readily the nature and signification of the dominating sign at birth.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Mrs. Wriedt's Farewell.

SIR,—Before leaving this country, in which I have spent the last eighteen months, I wish through you to thank most heartily my numerous friends, to whom I am unable to write personally, for their great kindness to me and for their many tangible expressions of good wishes. I am deeply grateful to you for the kindly references to my work in the columns of *LIGHT* from time to time. It is with feelings of deep regret that I leave England, but it is only because of a cablegram calling me home on account of illness that has compelled me to terminate my visit so suddenly. If circumstances are favourable, it is my intention to return to London in the spring.—Yours, &c.,

ETTA WRIEDT.

Euston Hotel, London, N.W.

September 22nd, 1915.

Is Warfare Necessary?

SIR,—*LIGHT* is growing so interesting in admitting discussion on questions of psychological interest, that I would suggest a new subject for argument.

Hobbes tells us that warfare is the natural state of man—"a state so wretched, that it is the first dictate of rational self-love to emerge from it into social peace and order."

On the other hand, many hold that warfare is necessary to keep man in moral training and prevent him from falling back in civilisation.

Could any of your readers show, from history, that peace tends to retard the advance of civilisation and that warfare tends to quicken the advance?

Of course the thousands of millions that Europe has expended, during the last forty years, in preparation against warfare must be taken into consideration.—Yours, &c.,

F. C. CONSTABLE.

Wick Court, near Bristol.

September 17th, 1915.

The Vision of Mons.

SIR,—Might I be allowed to suggest that the questions asked by "Incredulous" are not quite pertinent to the occasion.

When a great war like the present is being fought to throw down some of the strongholds of Satanism, and to equilibrate so to speak, the soul of the world (for this is no ordinary war), it needs must be (it would seem) that God and the angels fight also. What were these (to us) silent watchers and grand warriors on the other side to do, when they realised that a terrible and critical moment had arrived which would possibly turn the whole scale of the war in favour of Satanism?

What could they do? Their bodies are not of our material to take up our swords and, holding them aloft, say, "Thus far shalt thou come and no farther," to the oncoming foe. Nor is the battlefield (which is often the very mouth of hell) a place in which angels could materialise. The stuff and the harmonious vibrations would be wanting amid the imbroglio of battle. No, they used the only weapon possible for them, and by some great power produced a bright and shining light that could be visualised by the ordinary physical senses, and which had an arresting effect on the enemy. It was a wall of magnetic fire which the Germans could not approach—akin possibly to that which was thrown upon Saul of Tarsus when pursuing his evil course, and which threw all his soldiers to the ground.

These angels neither slew nor injured; they merely arrested the advance of the Germans for purposes of their own; and under cover of their bright wings or luminous drapery, which they held up, the English were able to make their retreat intact.

Be it remembered that the nation or nations who are fighting for right principles have God and the angels on their side always, and the angels will help them by all means in their power. God has no favourite nations, but those who are best expressing the Will of the Infinite and are the most in tune with It.—Yours, &c.,

F. V. H.

The World of Causes.

SIR,—We often hear it stated that "the spirit world is the world of causes," but before we give assent to this proposition we ought surely to have a clear idea of the sense in which it is to be interpreted. If all that is implied is that every phenomenon has some spiritual cause behind it, we may find no difficulty in agreeing. As has been often pointed out, a chair or table or picture exists first of all as a thought in the mind of the craftsman or artist before it takes outward form. But if by "spirit world" in this connection we mean, not an internal mind-world—a world of thought, will, imagination—but an external phenomenal world; if the whole dictum is taken to mean that the life which ultimates itself in a plant or flower, or the thought which expresses itself in a work of art, is apprehensible in a corresponding visible and tangible form on some more refined plane of being—in other words, that this material world is a replica of another which is perceptible to the sense organs of discarnate spirits—all I can say is that, put thus, the proposition strikes me as being far from indisputable. And yet it is used in very much this way. I ask a friend how beings on another plane, and consequently not possessing physical sense organs, can be directly conscious of what is going on on this plane. I am told by way of explanation that there is a spirit side to all material objects. If this does not mean that their world of phenomena is simply and only a counterpart of ours, it would at least suggest that the spirit or astral side of ours is mixed up with theirs in what one would suppose would be a most confusing fashion. We need to be reminded that our present world, in the sense that it is a world of spirits, is as much a "spirit world" as the next—that the world of causes is as truly here as there. It is indeed everywhere where spirit is.—Yours, &c.,

CURIOUS.

Nature Spirits.

SIR,—In your "Notes by the Way" of June 12th you mention Mr. Venning as "having been informed by a spirit communicator whom he has found to be reliable that there are no such beings as elementals, Nature spirits, &c." The purport of this communication is at such colossal variance with what I firmly believe to be the facts of Nature, that I am going to attempt to establish a case for the existence of non-human creatures of the kind called Nature spirits by a short process of logical inference.

In the world with which we are familiar every great department has its appropriate life—non-human life. In the depths of the sea and other waters, the variegated order of life we term fish are the creatures appropriate to that region.

In the reaches of the air above, birds wing their flight through its spaciousness.

In the earth are found the different varieties of animals—in fact, every great region has its life.

Seeing that this is so, what should we expect to find in addition to human beings in the mighty ocean of the ether, and in the vast expanses of the superphysical realm sometimes called the "Intermediate World" or the "Astral Plane," according to the terminology favoured by the speaker or writer? Would it be reasonable to expect that the oceans of superphysical matter are devoid of their appropriate non-human life, when we find the familiar conditions of sea, air, and earth teeming with their infinite variety? I believe not. Rather would I expect to find just about what clairvoyant Theosophists describe—and it would seem a pity not to attach due value to their statements—namely the host of delightful Nature spirits revelling in the glorious freedom and light and beauty of the enjoyable states of matter that have been described.

In short, wherever a vast domain of Nature is, whether physical, ethereal or super-ethereal, there I believe one may confidently look for and find, when able to observe such conditions, innumerable creatures sharing those conditions in just the same way as the innumerable variety of our "younger brothers" share with us this world in which we now find ourselves.—Yours, &c.,

J. CHILLINGHAM DUNN.

Yokohama, Japan

SIR,—With regard to the existence of Nature spirits I have just come across this in Pierre de Coulevain's "Wonder Romance":—

"At the back of our foreheads, and underneath our cranium we must have a crowd of organs with which we think, reason, love and imagine, that is, we group together the pictures, just as you did in your youthful dreams. We can quite well group them together, but we cannot give life to them. Only God can create what He imagines."

All that we see—the sun, the stars, the plants, the flowers, the animals, and men—are all His *imaginings*."

That seems to express the truth of the matter, and does not this also explain many of the visions seen, such as that of Monsi—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

SOCIETY WORK ON SUNDAY, SEPT. 26th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions and messages to a crowded audience. Miss Emess kindly sang a solo. Mr. W. T. Cooper presided.—77, New Oxford Street, W.C.—On the 20th ult. Mr. A. Panter gave many fully-recognised clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page, and please note change of address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. H. Peckham, trance address. Soloist, Mrs. Gibb. Evening, Mrs. Mary Gordon, address. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Morning and evening, Mrs. Fairclough-Smith continued her series of addresses, "The Soul" being the subject chosen by her inspirers, who gave much help with their understanding of this the higher body. Sunday next will conclude this series; the subject will be "Spirit." (See advt.)

HACKNEY.—240A, AMHURST-ROAD, N.E.—In the absence of Mrs. Mary Davies, Mrs. Sutton gave fully-recognised descriptions. Sunday next, 7 p.m., Mr. A. J. Neville. Monday, 8 p.m., public circle.—N. R.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Brownjohn gave an address and clairvoyant descriptions. Sunday next, at 11.15 and 7, Mrs. Harvey, addresses and clairvoyance; also Monday, at 3 and 8, psychometry. Friday, at 8, public meeting. 13th, Mr. G. T. Gwinn.—F. K.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mr. Lund gave an interesting address on "The Spiritual Nature of Man," supplemented by some clairvoyant descriptions from Mrs. Lund. Mrs. E. Bryceson presided. Sunday next, Mrs. M. Clempson, address.—W. H. S.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Staton gave an address on "What Spiritualism Does For Us." Sunday next, 3 p.m., Lyceum; 7, Mrs. Miles Ord. 10th, Mrs. Beaurepaire. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—All services well attended. Mrs. Maunders gave an address and several clairvoyant descriptions. Sunday next, at 7, address and clairvoyance, Mrs. Jamrach. Monday, 3, public séance. Thursday, 8, Mrs. Brownjohn. Friday, 8, Mr. C. A. M. Goodwin.—C. G.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, helpful public circle; evening, very good address by Mr. F. G. Clarke, and excellent clairvoyant descriptions by Miss S. W. McCreadie. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. E. A. Cannock, addresses and clairvoyance; also Monday, 8 p.m. Tuesday, 3 p.m., private interviews.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Horace Leaf gave excellent addresses and well-recognised clairvoyant descriptions. Sunday next, 11.15 and 7, Mr. G. Prior. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Cowlam, clairvoyance by Mr. Abethell; evening, Mr. Scott spoke on "Predestination," and answered questions. 23rd ult., address and psychometry by Mrs. M. E. Orłowski. Sunday next (Harvest Festival), 11.30, Mr. and Mrs. Alcock Rush; 7, Mrs. Wesley Adams. 7th, 8.15, Mrs. Webster. 10th, 7, Mr. A. V. Peters.—T. G. B.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. Geo. Taylor Gwinn, address and replies to questions. 22nd ult., Mrs. Danvers, address and psychometric readings. Sunday next, 3 p.m., Lyceum; 7, Mr. A. Vout Peters, address and clairvoyance. 6th, general meeting.

STRATFORD.—**IDMISTON - ROAD, FOREST - LANE.**—Mrs. M. Clompson gave an address and descriptions. 23rd, address and clairvoyance by Mrs. Hayward. Sunday next (Harvest Festival), Mr. P. E. Beard, address and clairvoyance. 7th, Mrs. Jamrach. 10th, Mrs. Neville. 19th, Mr. A. V. Peters. 28th and 29th, Grand Bazaar.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—The President gave an excellent address on "The Spirit of the Christ," followed by well-recognised descriptions. Sunday next, Harvest Festival, proceeds to be given to the wounded soldiers. 11 a.m., service and circle; 7 p.m., address by Mr. Robert King. Thursday, at 8, service and circle.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Interesting morning with Mrs. Hadley, good clairvoyance; evening, inspiring address by Mrs. Beaumont, and descriptions, all recognised. Sunday next, 11 a.m., Mrs. Mary Davies, address and clairvoyance; 6.30 p.m., Mr. G. T. Brown and Mrs. A. de Beaurepaire. We hope old friends and new will rally round us in our new endeavour.—F. J. B.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mr. H. M. Thompson opened a discussion on "Spiritual Healing: Some Modern Views"; solo, with violin obbligato, "Ave Maria," by Miss Beryl Selman and the Rev. David Stewart, M.A.; evening, Mrs. Alice de Beaurepaire, address on "A Guide's Experiences," and descriptions. Anthem by choir. 22nd, Mr. Aaron Wilkinson, address and descriptions. Sunday next, 11.15 and 7, Mr. A. Punter; 3, Lyceum. Wednesday, Mrs. C. Pulham. 10th, 11.15, Mr. E. Alcock Rush; 7, Mrs. Annie Boddington. 9th, 7, Lyceum Study Group.—J. F.

TORQUAY.—Professor Albert Card gave an address, describing his reasons for becoming a Spiritualist.—A. T.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Addresses followed by clairvoyant descriptions by Mrs. Farr.—P.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. Aaron Wilkinson. 23rd, Mr. F. T. Blake.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Neville delivered an interesting address and afterwards gave by clairvoyance convincing evidences of spirit return.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address on "Is Spiritualism a Religion?" After-circle conducted by Mrs. L. Parker, of London.—J. W. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—22nd, 23rd, 26th and 27th, Mrs. Podmore, addresses and clairvoyance.

EXETER.—**DRUIDS' HALL, MARKET-STREET.**—Morning, address by Mr. C. Farr; evening, address by Mrs. Grainger on "The Mission of Spiritualism," followed by clairvoyance.

FULHAM.—12, LETTICE STREET, MUNSTER-ROAD.—Morning, Miss Earle gave an address on "I Will Fear no Evil." Afternoon, Mr. Connor addressed the Liberty Group.—V. M. S.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Harvest Festival, conducted by Mr. Arnold. Address and clairvoyance by Mr. Squires, of Exeter. Special anthem by the choir. Mrs. Pearce rendered a solo. Large attendance.—E. E.

MANOR PARK, E.—**CORNER OF SHREWSBURY AND STONE ROADS.**—Morning, spiritual healing service; afternoon, Lyceum; evening, trance address by Mr. Sarfas on "The Dignity of Humanity." Descriptions of auric colours by Mrs. George.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Morning, address by Mr. W. Fare on "Helping the Children"; evening, address by Mr. Bottomley, in which he dealt with Spiritualism in relation to the present. Other usual meetings.—W. G.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. G. Prior. 20th ult., ladies' meeting, address and psychometry by Mrs. Bryceson. 22nd, address and clairvoyance and messages by Mr. Sarfas.—E. M.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. W. D. S. Brown contrasted the working out of spiritual development along the lines of action, devotion and knowledge. On 21st ult. Miss Violet Burton gave an inspiring trance address. Satisfactory progress was reported at the quarterly members' meeting on 22nd.

SOUTHFORT.—**HAWKSHEAD HALL.**—Harvest Festival services conducted by Mrs. L. Lingard, who delivered addresses on "The Majesty of Nature" and "Seed Time and Harvest." Church profusely decorated. Soloist, Miss A. Brough. Festal services continued on Monday. Splendid music and hymns. Large audience at night.—E. B.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Miss Violet Burton paid us her first visit and spoke ably on "Freedom in Spirit Life," and "Relations and Friends in the Spirit World." 22nd ult., excellent vocal and instrumental concert, arranged by Mrs. Harding, in aid of Church Debt. Messrs. Wheeler and Holwill, and Miss E. Milligan, soloists; Miss E. Solomon, elocutionist; and Miss A. Harding, accompanist. Mr. Clive D. Wheeler presided, and a substantial collection was netted.

BELFAST ASSOCIATION OF SPIRITUALISTS.—We have been favoured with a ten days' visit from Mrs. Alice Jamrach. On Sunday evening the hall was so full that many had to be turned away, the attendance being not less than 500, the largest meeting ever heard of in Ireland. Her addresses were very convincing and of a high order, and the clairvoyance and clairaudience (especially the latter) astounded the most sceptical; names, in many instances full ones, were given quite freely and in nearly every case were recognised.—JAS. P. SKELTON, Hon. Sec. [Will the secretary kindly forward his own and the society's address.]

HARVEST FESTIVAL AT PAIGTON.—On Sunday last the Paigton Spiritualist Society held a most successful harvest festival. The hall had been tastefully decorated by Mr. and Mrs. Ashurst and friends, and there was a fine display of eggs, fruit, and other good things. Councillor Ribbich presided over a large attendance, and excellent addresses were delivered by Mrs. Christie and Miss Mills, the former basing her remarks on the words of a solo sweetly rendered by Miss Ashurst—"God will remember, God will provide." In thanking all who had taken part in making the festival such a success, the president reported that the committee had decided that the gifts of eggs (nearly two hundred) and fruit should be sent to the Paigton hospitals for wounded soldiers. The offertory was a record one, showing how much the services of our workers are appreciated.—W. T. CHRISTIE.

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Programme of Meetings for the Coming Week.

TUESDAY, October 12th, at 3 p.m.—

Members Free; Associates and Friends 1s. each

Seance for Clairvoyant Descriptions ... MRS. BRITAIN
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NO admission after 3 o'clock.

THURSDAY, October 14th,

NO Meeting of Psychic Class owing to Conversazione.

THURSDAY, October 14th, at 7 p.m.—

Annual Conversazione at the Royal Society of British Artists,
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Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see p. 482.

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To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 9th, to Mr. F. W. South, London Spiritualist Alliance, 110, St. Martin's Lane, W.C.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1916.

THE LONDON SPIRITUAL MISSION,

13b, Pembridge Place, Bayswater, W.

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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,813.—VOL. XXXV. [Registered as] SATURDAY, OCTOBER 9, 1915. [a Newspaper] PRICE TWOPENCE

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NOTES BY THE WAY.

The shining of an animal's eyes in the dark and the phosphorescent glow of certain insects, notably the firefly and the glow-worm, are phenomena of absorbing interest. The former seems to depend upon the excitation, by the infra-red rays of the spectrum, of certain pigment cells in the eye, while the latter is attributed to the action of these same rays on the chemical substance deposited upon the surface of the insect's body. The infra-red rays, as is well known, are situated at the extreme end of the band of colours constituting the spectrum of ordinary daylight, and are invisible to the human eye. If a screen be prepared and coated with a suitable chemical substance, to which a minute quantity of radium has been added, it will be quite invisible in a dark room, but directly it is brought into contact with the infra-red radiations it will phosphoresce brilliantly. Further, if it is held at some distance from the head of a person who is thinking deeply a luminous spot will soon appear upon its surface, varying in size with the amount of mental energy expended. Whether the rays emitted by a thinking brain are identical in every respect with those concerned in the luminosity of insects is uncertain, but it may be confidently asserted that they occupy the infra-red portion of the spectrum. A striking paper from which the above facts are taken appeared in the "Medical Times" of August 28th last. We have to thank a thoughtful but unknown correspondent for bringing the article to our notice.

"N. G.," discussing the subject of prevision and second sight, writes:—

I have lately been reading "Visions and Previsions," by Mr. E. Howard Grey, and in this as in other books dealing with the forecasting of the future I am struck by the tendency of the prophetic sense to express itself in predictions of misfortune. I can hardly recall a case of verified prophecy in connection with the "second sight" (especially in Scotland) which was not concerned with death or calamity. How is it that the prophets are so much more sensitive to evil than to good?

There is certainly some basis for "N. G.'s" observation, and although we have met with a fair number of cases in which recorded prophecies dealt with the sunny side of the events, we are bound to admit that the majority are concerned with fatalities. Perhaps it is some bias in human nature—a streak of morbidity. The poet has said, "Our sweetest songs are those which tell of saddest thought." Life is often a martyrdom for the sensitive, he becomes subdued to sorrow, and responds most readily to premonitions of that with which he is best acquainted.

In his interesting and ably-written pamphlet, "Some Problems Concerning the Next State of Life," Mr. Ernest W. Oaten considers the question of the reality (in the sense of objectivity) of the next world, and remarks that there can be "no geography in the spirit-world as we know geography here." Referring to the fact that Andrew Jackson Davis speaks of hills, valleys, lakes and rivers, he suggests that Davis as a pioneer was "speaking in an elementary way to elementary scholars." Of course many other writers besides Davis have dealt in this literal way with other-world conditions, incurring the censure of some critics as being materialistic in their conceptions. It has always seemed to us that in these matters the standpoint of the observer must be taken into account. Doubtless to the discarnate spirit his environment is as real and objective as our own is to us, and by translating his impressions into physical terms he may convey the idea that his world is a kind of exalted counterpart of our own, and thus unwittingly convey ideas that are measurably—not totally—incorrect.

Probably our wisest attitude on the subject is to recognise that in thinking of the spiritual world we are thinking of something not quite inconceivable, but certainly quite unrealisable by the physical consciousness. The next world will be real enough to our psychic consciousness when in the course of time we are translated to it, but the journey will not be a passage from an objective world to a subjective one, as some seem to imagine. It will be a transition in which another grade of our consciousness will come into play. The conceptions of positive and negative, objective and subjective, will be carried with us. We shall still behold an external world, still possess an interior life and a mental outlook colouring our surroundings to a certain extent just as it does to-day. The principle of duality will remain, that duality which is probably the cause of much apparent conflict of testimony on the part of those who in the next world describe their condition to those in this, some speaking as if the whole of the surroundings were purely mental and subjective and others as though their environment were quite independent of mental conditions. Both are doubtless correct to a certain extent, for the two views are not mutually exclusive. One is a complement of the other.

As physical beings we can only determine the existence of anything when it is presented to us in a physical shape, apprehensible to our senses. We could know nothing of electricity, for instance, unless we had some evidence of its existence recognisable by the physical senses. We deduce the existence of ether from the known phenomena of light. From the purely intellectual standpoint nothing exists that cannot manifest its existence to the physical senses, and when it has done that it is at once set down as a part of the physical universe. That is why experimenters like Mr. David Wilson, while testifying to manifestations of intelligence not directly traceable to mundane agency,

insist upon claiming for them a mundane (if obscure) origin. This comes of a fallacious system of classification. A Spiritualist who maintains that everything is spirit is as wide of the mark as the materialist who claims that everything is matter, the fact being that we are all the time dealing with *one* thing manifesting itself in an infinite number of forms, not less real when it is invisible and intangible to us and not more real when it takes some form that brings it within the range of our consciousness. We are part of it: equally it is part of us.

THE L.S.A. CONVERSAZIONE.

Members and Associates are reminded that by applying for tickets before the 9th inst., these can be obtained for the nominal price of 1s. (see adjoining column). It is hoped that as many as possible will be present at this, the opening meeting of the new Session of the Alliance, thus seconding the efforts of the Council and revealing the possession of a faith and knowledge able to defy the gloomy influences of the time. The musical portion of the programme will be under the direction of Mr. John Roberts, and Mr. Alfred Vout Peters will give clairvoyant descriptions. Although unable to exhibit his remarkable invention, the Psychic Telegraph (which is of too delicate a construction to bear removal without temporary derangement of its parts), Mr. David Wilson has promised to attend.

THE DIVINING ROD IN THE DARDANELLES.

The following item from an evening newspaper should interest Sir William Barrett and others who have proved the virtues of the divining rod in water finding:—

Along a certain section of the trenches in Gallipoli, an R.A.M.C. officer just back tells me, there was great scarcity of water, and the officer in charge was a little perplexed when one of his "Tommies," a sturdy Welsh miner, undertook to procure a good supply.

Cutting a sapling for divining rod, the miner proceeded to "dowse" over some dead ground behind the post. His air of confidence was amazing, and only a few minutes elapsed before he jerked his twig down and said laconically, "We'll dig here."

He and his chum would accept no help, but straightway commenced digging operations, and were rewarded a few feet down with a good supply of water.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 10TH, 1885.)

SECOND SIGHT.—A Lewis correspondent writes that there is a tradition there of one Kenneth Oair, who lived near two hundred years ago, having foretold many things which have since come to pass. Among his predictions was this, that a three-masted ship would be wrecked on the Arakachan Rock at Skijersta. The "Dunaldstair," three-masted, was pierced by striking upon that rock last July 31st. There is another tradition talked of in the place in connection with this disaster. It is that an old woman foretold fifteen years ago that three boats loaded with people, who did not speak Gaelic, would land on the beach there. This, so the people say, was verified by the landing of three boats from the wrecked "Dunaldstair," with the crew and passengers.

[No doubt by "Kenneth Oair" the writer of the above paragraph meant Coinneach (or Kenneth) Odhar, one of the most remarkable of the Highland seers, and known in Scotland as the "Braham Seer."]

THE impressive fact of psychic phenomena is in the intelligence behind them and the evidence of an unseen individuality as distinct as our own.—SIR W. F. BARRETT.

NEXT week we hope to give the first instalment of an article by Mr. David Wilson on "The Metallic Medium and the Aura-scope," dealing with his experiments and discoveries in connection with his telegraph instrument.

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY NEXT, OCTOBER 14TH, AT 7 P.M.,
A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

MR. A. V. PETERS will give Clairvoyant Descriptions.
Instrumental Music under the direction of Mr. J. Roberts.
Refreshments during the evening.

The charge for admission will be 1s 6d, but if application is made before October 9th, Members and Associates may have tickets at the nominal charge of 1s. Tickets can be obtained at the offices of the Alliance, or will be forwarded by post on receipt of remittance (which should be accompanied by a stamped addressed envelope).

Meetings will be held in the Salon on the following Thursday evenings at 7.30 p.m.:—

Nov. 4—Mr. W. J. Vanstone on "Alchemy and Alchemists"
Dec. 2—Mr. E. Wake Cook on "The Aftermath of the War: Harmonial Reconstruction."

(The arrangements for next year will be announced later.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 12th, Mrs. Brittain (of Hanley) will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—The next meeting of this Class will be on October 21st.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's Lane, on Friday afternoon next, October 15th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, October 15th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meeting, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Oct. 21st—"The Houses of the Horoscope."
Oct. 28th—"The Building of the Horoscope."
Nov. 4th—"The Judgment of the Horoscope."

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."
Nov. 18th—"Taoism and Confucianism."
Nov. 25th—"Thibet and its Spiritual Message."
Dec. 2nd—"Epicureanism and Stoicism."
Dec. 9th—"Neo-Platonism."
Dec. 16th—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE PASSING OF MRS. EVERITT.

TRIBUTES AND TESTIMONIES.

Mr. Leigh Hunt, for many years associated with the Marylebone Association, writes :—

Of the many remarkable incidents which occurred during the large number of sances I was privileged to attend at the invitation of the late Mr. and Mrs. Everitt, the one which is foremost in my mind as I write is an occasion when "Zuippy," who had been conversing for some time in the "direct voice" with the circle, retired—as he expressed it—"to gain power"; and I asked, "Could you come close to me and speak, 'Zuippy'?" Instantly, in a loud whisper, close to my ear, came the words, "Hullo, Leigh!" and I distinctly felt the warm breath of the speaker on my face. I said, "Why, you must have materialised lungs to do that." "Zuippy" replied, "Just enough to speak with." I can well remember that the quick response to my request startled me a little, whereupon "Zuippy" said, "Hope I didn't disturb you, Leigh." I answered: "Not at all, really," which amused him, and he gave that happy laugh which seemed so characteristic of him.

How we all loved "Zuippy," not only for his great kindness in bringing to us our own relatives and friends "on the other side" and helping them to speak to us, not only for his goodwill, his brightness of speech, and purity of motive, that were always so apparent, but also for the clear and concise way in which he would talk to us and tell us of the reality of spirit-life.

And never shall I forget the warm hospitality which Mr. and Mrs. and Miss Everitt (now Mrs. Sutton) always extended to us when we had the pleasure of visiting them at their beautiful house at Hendon—nor can ever be erased from my mind the remembrance of the spontaneous phenomena which so often occurred in Mrs. Everitt's presence. I was present at the majority of the sances given by Mrs. Everitt to workers and members of the Marylebone Association, and the communications by the "direct voice," raps, and flashing of lights were, indeed, wonderful and beautiful.

Mr. Thomas Blyton, whose reminiscences of the mediumship of the late Mrs. Everitt go back to very early days, tells us that his first sance experience was on the introduction of Mr. D. D. Home to her circle when resident in Pentonville in the late sixties. That and subsequent experiences of her mediumship, Mr. Blyton states, laid the foundation of his present convictions as to the reality and importance of spirit communion, especially when conducted under the careful conditions which characterised her sances. He adds :—

There are few, if any, who can compare with her for the work effected in establishing the cause of Spiritualism by the exercise of her mediumship throughout the country; her services being rendered generously to individuals and representative bodies alike, without fee or reward. In a similar spirit has she recognised and entertained her brother and sister mediums, as well as other workers in the movement, always ready to give a helping hand in any good work for the advancement of Spiritualism. That her energies will be continued from her new condition of life may be taken for granted. She has earned her promotion, and the appreciation of brother and sister Spiritualists both here and in that higher life to which she has passed.

Mr. W. T. Cooper, President of the Marylebone Association, writes as follows :—

As I have been many years closely associated with Mr. and Mrs. Everitt, I feel it a privilege to bear testimony to the very many manifestations of spirit communion I have witnessed through the mediumship of Mrs. Everitt, and also to the kind and unselfish manner in which she always gave her services to advance the cause of Spiritualism. Many owe their first knowledge of the possibility of spirit communion to her kindness in allowing them to attend her meetings.

We shall all miss her, but we know she will still do all she can for the cause she loved so well.

Mr. W. H. Robinson, of Newcastle-on-Tyne, sends us a glowing eulogy of the departed medium (for which we regret we are unable to find space), and in the course of his letter relates that "Zuippy," the friend who was so closely associated with the Direct Voice manifestations through Mrs. Everitt, spoke at a circle held by Mrs. Roberts Johnson a short time ago and

referred to events—quite unknown either to the medium or the sitters present—which took place in connection with Mrs. Everitt's mediumship in 1889. These were verified later by one of the sitters, Mr. W. G. Mitchell, of Darlington, who communicated with Mr. Robinson and asked him if the facts were as stated, "Zuippy" having mentioned Mr. Robinson's name in the course of his conversation.

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS.

BY JAMES COATES.

(Continued from page 478.)

July 11th, 8 p.m.—"Dr. Sharp" was strongly in evidence in this sance, and spoke in a very emphatic way about the foolishness of those who, being themselves convinced, hasten to introduce into sance rooms outsiders who are neither prepared, nor desire, to be convinced. Some people were not content to throw pearls before swine, but they wanted to throw the pearls into them. These meetings were not for everybody. For the truth-seeker, yes! For the broken-hearted, seeking comfort, yes! But to bring magistrates, clergymen, and others to meetings like these was rank folly. If they were convinced, they would not have the manliness to tell the truth, and if they were not they would be the first to proclaim far and near their perspicuity in discovering fraud. These great facts were not for these, the blind leaders of the blind, but for earnest men and women who were searching for truth and had a place in their hearts for it. Oh! for the discerning eye, the sympathetic heart, and then, indeed, the spirit world would be able to comfort and instruct, instead of being hindered by those who either did not want to know the truth or were afraid of it. To me he said, "Have you looked to your camera?" I said, "No, I left it as it was this morning." "Look to it and you will find something on the plate."*

Mr. Edward Wyllie came again, and assured me I had been too anxious about "Ted," meaning "Edina." He was a good sort, but would need more experience before he accepted this, and what he did believe he would not tell.

This was hardly correct, for some time afterwards "Edina" sent me a short note of thanks, in which he owed to being much interested in what took place, although he was uncertain how far the medium—consciously or otherwise—had a part in the production of the phenomena.

A voice, in very clear and correctly spoken English, addressed us: "Mr. Coates and friends, I am pleased to meet you and speak on this important subject in which you are taking an active interest, and which you are doing so much to make of practical value to your fellows. You are doing a good work here, and as long as your investigations are conducted in this fashion the blessing of heaven will be showered upon your endeavours. Bute."

From this we understood that the speaker was the late Marquess of Bute. I asked—after referring to matters and correspondence which took place in his lifetime—"My Lord Marquess, how is it that, being a loyal Catholic, you countenance spirit communion, which is denounced by your Church?" "I am still a loyal Catholic, and recognise the wisdom of the Church in forbidding its members from holding sances as it recognises that great abuses have arisen therefrom, but no sance conducted in orderly fashion can be opposed to true religion. The Catholic religion founded by Christ and the apostles has a venerable history adorned by the lives of noble men and women. It is the Church which holds the Sacraments in reverence. The Catholic religion is the best religion for those to whom its services appeal. I investigated these matters when in the body, and I know of no law which hinders my studies from this side."

"May I intimate to the present Marquess that you have manifested? Perhaps he would object, being also a Catholic?"

* Next morning I did so, and, on developing the two plates, found on one the crude image of a cigar.

The reply included the following statements: "It would serve no good purpose speaking to him. His pursuits are different from mine. I wish you all success and thank Mrs. Coates for the opportunity which enabled me to visit you. May heaven bless all here. Bute."

Mrs. Coates asked the voice, "Am I right in saying that when you appeared lately, you were accompanied by seven nuns who were dressed in heliotrope garments?" "No, madam, the aura around them was heliotrope, but they were dressed in brown." "Thank you," and the speaker left. What there is in this I do not know, but I conjecture that heliotrope aura signified spiritual conditions and the brown garments either dress in life or funeral drappings.

In presenting the above outline, I do not insist that the late Marquess spoke to us, but what was said and the way of saying it were quite characteristic of the speaker.

Mr. John Cassells, well known in Crosshill and Glasgow for many years, and who passed over about two years ago, came and spoke to Mrs. Coates. This was a surprise visit, as it was nearly fifty years ago when he met my wife in her father's house, on which occasion he presented her with a Psalm book and music, which is still in use. He spoke very kindly and talked of friends whom they mutually knew. The last time Major Cassells and Mrs. Coates met was in 1906 on the occasion of her father's funeral, but for years prior to that they had not met. Hence this manifestation was not due to some occult operation, telepathic or otherwise, in Mrs. Coates's mind. The medium, Mrs. Wriedt, could not know. The sitters were ignorant and I had forgotten the existence of the gentleman, as I had only casually heard of him. The evidence was most satisfactory. His references to members of my wife's family and to its friends were highly evidential.

"Dr. Sharp," who had promised we would have "a good time," certainly redeemed his promise. "Annie Laurie" was sung by all present, and it was accompanied by "voices from the Invisible," and the concluding verses were invigorated by a cornet accompaniment. A lady present asked the doctor about her gifts and her voice, and their development. The gist of his answer was to the effect, "You are pretty busy just now; your invalid mother requires all your care—while you have her. No man can serve two masters, and do justice either to them or himself, and you cannot attend to the work entailed at home and develop your mediumship. As to your voice, sing, sing with the heart and understanding when you can and as often as you can, and your music will look after itself. Put your time and heart into your music when you have more liberty. There is no short cut, no rest in achievement. The greater the genius the harder must be the work. Under present circumstances, mediumship must not be thought of. There are present things to attend to. These are the more necessary and pressing." All of which advice—soundly practical—was given in a pleasant and cheerful way.

July 12th, 2 p.m.—A dear old lady—Mrs. Massy—now in spirit life, who knew Mrs. Stewart, and had been with the latter to séances in London, came and had a quiet talk with her friend and the circle. She spoke without the aid of the trumpet. Her voice was sweet and clear, though tremulous as with old age. I only knew her by reputation, through her contributions to *LIGHT*, and as a careful, painstaking investigator when in life. Asked by Mrs. Stewart how it was that she was able to come back so soon and speak so clearly, she said: "Well, my dear, I knew this was true, and had great experience before I knew you, and you will remember what took place at Husk's—poor man—so I was prepared in a way to come at once." To those present she said: "This is a very nice circle indeed. Give your friends an opportunity, they are only too willing to come, but, oh, dear, dear, there are so few who really know that they can come."

(To be continued.)

No one can make spiritual progress by neglecting mundane duty. The zealous fulfilment of such duty, in cases where at the first glance it may seem in conflict with loftier purposes, is itself conducive in disguise, so to speak, to the fulfilment of the loftier purpose.—A. P. SINNETT.

EXPERIENCES WITH THE PSYCHIC TELEGRAPH.

SOME VERIFIED MESSAGES.

Mr. David Wilson recently informed us that he had invited Mr. A. V. Peters to join him in some experiments with his telegraphic instrument, being naturally curious to observe the results which might be attained with the co-operation of a psychic. Mr. Peters has now drawn up an account of the investigation as follows:—

We commenced our experiments on August 1st at 10.45 p.m. Before receiving messages we had indications that the intelligent agencies were present, for they answered my questions by the usual method of raps. The communications received, however, were contradictory, but soon we received a signal that indicated that experiments with the telegraph might be entered upon.

Now I wish to state that until I was introduced to him on August 1st, Mr. Wilson and I were complete strangers to each other. He knew nothing of my life, either past or present, or of my family. As perhaps the readers of *LIGHT* know, he is not a Spiritualist, in the sense that he does not accept the Spiritistic theories. I wish to emphasise this in case critics should think or say that what the machine revealed was in Mr. Wilson's mind.

The first message we received was as follows: "To Count Miyatovich: At last I can send a message to you from Elodie. Peters tried by voice to question, but his friend, Alandrovitch Nicho, hindered by trying same time to answer as myself." The value of this message lies in the fact that I have had communications from a certain Russian friend whose name is Alexander Nicholaivitch. I was very excited when this message came to me as it was a proof of the identity of the control. The second message ran: "Hotel Bayar Slav, Mockba." The last word is the Russian for Moscow, but I did not know for certain whether there is an hotel Bayar Slav. I have since found out that there is. I received also a sentence or rather three words in Russian: "Dorbranatchee dalitemme pasholst," which in English is, "Good night, give me please"—evidently a broken fragment of a message. Then came a sentence in the Kaffir tongue: Koom oom indaba um ku (?) lo ei." I recognise the Kaffir by the word "indaba." The name of a dear Russian friend of mine was then spelt out. I greeted him in Russian and was answered in English. Mr. Wilson does not know Russian. The answer was perfectly intelligible, but as it is a private one it cannot be published. The next was "To Peters. Dawson Rogers wishes to hear your voice. To Peters from Dawson Rogers. Dear old friend, try the familiar one, two, three." I tried the usual signals, but they did not succeed, so I spoke, and answers were given me by the telegraphic code. These again were of a private nature, but were perfectly consistent with what Mr. Rogers would have said and what he knew of me.

Many of the messages were of so confidential a character that it is impossible for anyone outside my own family to know to what they refer. One of the most remarkable things was that the fragments which Mr. Wilson regarded as absolutely useless were of great value as evidence. For instance, "An old seaman is here, Pete." Now my wife's family were all connected with the sea, and when she was a child my father-in-law had in his employ a seaman whose name was Peter. Later, on August 5th, came this message: "I feel that if I could only tell you of the small silver ring which your husband does not know of, too small to go on but the tip of finger, you would know me at once." Now this is all connected with the same Peter, as my wife has a silver ring of the existence of which I did not know, never having seen it before. It was given her when a child and it now just goes on the tip of her finger.

A message of a private nature referred to "Bobrowa" and was from "Ivan Gregorovitch." Who Ivan is I know not, but perhaps Madame Bobrowa, who is well known to all Russian Spiritualists, will be able to recognise the name. Subsequently came a supplementary message stating that the initial of "Bobrowa" is "A." This is correct. One of the most convincing messages is as follows: "Important news from Chitakov, editor of 'Rebus' Spiritualistic journal, Moscow. Wait a little." That is quite true. Mr. Chitakov is the editor of the "Rebus," Moscow.

On August 3rd Mr. Wilson received some messages that are strictly private, but which contain certain allusions to Moscow which I could not identify. I have made inquiries from some Russian friends who are not Spiritualists, and find that all the allusions are correct. One of the best tests was one Mr. Wilson did not wish to record. The communication is evidently fragmentary, but is full of meaning to myself and others. The date is August 5th. I was not at the house when this was recorded,

and had not spoken to Mr. Wilson about the séances alluded to. The message runs: "V. P.: Do you remember when I took the roses out of your room? Staffs." Now, I take it that the reference is to a séance held at the house of Mr. and Mrs. Brittain, which I have recorded in *LIGHT* of February 27th, 1915. I do not know who the spirit was who brought roses into a closed room, but the word "Staffs" gave me what I consider the key to the situation. I do not care to theorise about the working of the machine, as I have absolutely no knowledge of mechanics or chemistry, but this I do know, that messages came to me concerning matters which were not in Mr. Wilson's mind, and which he had no means of finding out. Nor were they in my mind, for names of places and people came in these messages that were utterly foreign to me, and I had to inquire of my several Russian friends if they were correct, which proved to be the case. True, many of the messages as I received them were only fragmentary, but there was sufficient to show that the transmitters are living intelligent beings. Among these fragments was one alluding to Miss Scatcherd, which I found when I subsequently met that lady to be full of interest to both of us.

I noticed that when I approached too near the machine there was an interruption of the messages; in fact, one of the messages which came to us stated that, being such a powerful medium, I interfered with the transmission.

This is an outline of my experience with Mr. Wilson's Psychic Telegraph, and I think that it indicates that we are on the eve of extremely important developments.

HYPNOTISM FOR WAR VICTIMS.

Writing in a London daily paper "A Physician" remarks that "not the least surprising of the many changes in medical and surgical practice resulting from the great war is the sudden raising of hypnotism into the position of an orthodox and accepted means of healing." He gives the following examples of its employment taken from the annals of some of the great military hospitals:—

A patient who had been buried by a shell explosion and had since completely lost his memory had failed to show any mental improvement after months of the ordinary routine hospital treatment—viz., complete rest, nourishing food, electricity, and the like. As a last resort treatment by hypnotic suggestion was decided upon. He was told to lie down on his bed and was then hypnotised by the physician, very much in the manner familiarised by "professors" on the music-hall stage. Immediately he was completely "under" it was found that he answered readily all sorts of questions about his past life, his family, his old home, &c. Powerful suggestions were then made to him by the operator to the effect that on waking his lost memory would gradually return. The patient was then woke up, and attempts were made to get him to answer simple questions when in his normal waking state. At first there was complete failure. After the third séance, during which he proved that his memory was still existent, though in abeyance when in the waking state, by giving correct answers to questions as to his past, he began to remember things. Whereas on admittance he knew nothing of any of his family, he remembered after the third sitting that he had a father and two sisters. After about a dozen treatments, spread over three weeks, the patient's memory had returned to such an extent that he could safely be allowed to leave the hospital, the perfecting of the cure being left to time.

In another case where the patient's mind was a complete blank as to how his injuries occurred, suggestions made to him led to his telling how he was buried up to his neck by the ground falling in, and how one of his mates dug him out. While still hypnotised it was impressed upon him that these facts, evolved from his memory during the hypnotic state, were to be remembered when he woke up. And when he woke the memory of the various events he had just described, but of which he knew nothing previously, remained with him.

The writer also quotes a case in which the senses of taste and smell were recovered and blurred vision improved by means of hypnotic suggestion, and refers to others in which it has proved invaluable in curing insomnia and quieting restlessness, and even maniacal frenzy.

So long as a man trusts himself to the current of Circumstance, reaching out for and rejecting nothing that comes his way, no harm can overtake him. It is the contriver, the schemer, who is caught by the law and never the philosopher.—RUDYARD KIPLING.

SCIENCE: MATERIALISTIC AND IDEALISTIC.

To a representative of the "Christian Commonwealth" Professor Schuster, the President of the British Association, has been giving his views on the aims and hopes of science. According to the professor the aims of science are identical with those of humanity itself. In the course of a reply to the question whether science is not ultimately compelled to give a religious interpretation to life and Nature, Professor Schuster said:—

There is nothing in science to forbid the belief that the natural order was once broken by revelation. I think it is quite possible that the time may come when the scientific man will tell you that there must have been a break somewhere. That may be a possible scientific conclusion. There is, indeed, nothing to show that there is not a continuous creation. This is something more than an inference from the explanation of the atom which scientific men now accept: they conceive it as a centre out of which energy is continuously streaming, and if this is continuously replaced we should have a constant new creation of matter. The scientific man may one day be able to evolve belief in a deity which can not only interfere in the orderly processes of Nature, but which is actively present in those processes.

Short of these far-reaching issues, however, Dr. Schuster's insistence upon the idealistic aims of science was very remarkable, though he feared that one conceivable ending to the present struggle might have the effect of reinforcing the materialistic philosophy which had brought that struggle about.

Supposing the war ended in something like a stale-mate—though I do not believe that will be the case—we should have all the nations clamouring for armaments again in order to prepare for emergencies. Our young people would be brought up to the idea of militarism, and scientific men would be encouraged to devote themselves to the making of more terrible explosives and more efficient engines of destruction. The scientists would be drawn, as they were in Germany, into political and commercial life. All that would be disastrous to us as it has been to Germany.

Under such circumstances materialistic aims would, he was afraid, overshadow the idealistic aspects of science.

THE SCATTERED PARTS OF UNITY.

This endless process of separation of everything from everything else has a good example, for instance, in the case of religion. Religion, a human and historic religion, like Christianity or Buddhism or some great periods of Paganism, was, as a matter of fact, a combination of all the important parts of life. Every one of the main human interests was in old times made a part of the creed. Every one of those human interests is now put apart by itself, as if it were a monomania like collecting stamps. A religion, as understood by humanity in the past, always consisted at least of the following elements: First, of a theory of ultimate truth and of the nature of the universe. That is now put by itself and called Metaphysics. Second, of a groping communication with some beings other than man. This is now put by itself and called Psychical Research. Third, of a strict rule of behaviour, with many irritating vetoes. This is now put by itself and called Ethics. Fourth, of a certain flamboyant tendency to break out into colours and symbols, to do wild and beautiful things with flowers or with garments or with fire. This is now put by itself and called Art. Fifth, of a tendency to feel that matter and locality can be sacred, that certain soils or features of the landscape can be a part of the peace of the soul. This is now put by itself and called Patriotism. And the typically modern men are mainly proud of having thus torn up the original unity of the religious idea. The ethical societies, for instance, are proud that they are solely ethical societies, that they are not in any way metaphysical societies, or in any way psychical societies. Ethics for ethics' sake, and art for art's sake are like the tatters of what was once the seamless robe. They have parted his garments among them, and for his vesture they have cast lots.

—G. K. CHESTERTON.

Don't mistake the scaffolding for the building. Our bodily life is the scaffolding for the spiritual.

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A PLEA FOR CLEAR THINKING.

It has been well said that clear thought is the parent of clear expression. When a writer or speaker is confused and obscure in his statements it is an infallible sign that he has no clear image in his mind of that which he is seeking to express. That absence of definiteness may be in a large measure taken as a test of the measure of truth in the statements, for truth is "sun-clear." It is only error that is involved and obscure, difficult or impossible to reconcile with the facts of life as intelligently observed and understood.

In his latest book, "Meditation,"* Mr. Arthur Lovell, discussing the "chaos of modern thought," carries the proposition still further, and claims that the quality of all kinds of work is determined by the degree of definiteness in the thought form from which they proceed.

A bad carpenter or blacksmith implies a person whose thought forms, so far as they are concerned with his work, are vague and indistinct instead of being clear and sharply defined.

Now, this subject of an inner world of thought manifesting itself in the external world in forms apparent to the senses has in these latter days been the theme of many writers and is represented by a multitude of books, some of them amazingly dull, presumably because of the dullness of the thoughts they were designed to present. That is an objection, by the way, in no wise to be applied to Mr. Lovell's volume, which is throughout marked by an engaging clearness and vigour of expression.

We are particularly struck by these qualities in the chapter under notice, in which the author handles the question of the chaos of modern thought in its relation to the chaos of life as we see it around us to-day. He shows how closely the two things are connected—one being, in fact, a perfect reflection of the other. It is the argument of the virile thinker who would have men realise to the full their own responsibility for the tribulations and catastrophes in which they are at present wallowing. In this and the succeeding chapters we find a strong plea for intelligence, understanding, common-sense, as solutions of the problems of the painful earth.

More than once in the pages of LIGHT it has been pointed out that innocence and simplicity are by no means incompatible with shrewdness and sagacity. That they have in many cases come to be confused with "greenness" and gullibility is entirely the result of the shortcomings of those in whom the heart flourished at the expense of the head and who were pious without being intelligent. In this respect they were very imperfect patterns of their great Exemplar, for, as we have remarked on previous occasions, throughout the records of his life we see that

*Simpkin, Marshall. Price 5s. net.

Jesus was always more than a match for those who sought to outwit him by intellectual cunning. He was never to be bamboozled by the craft and cunning to which some of his followers fall ready victims. Mr. Lovell brings out this point very effectively by citations from the New Testament, and in so doing proves how terribly the confused thinking of theologians has transformed a simple and straightforward statement of the essential principles of life into masses of unnatural doctrine and dogma leading their followers utterly astray. As the author in his graphic treatment of the subject shows, the destructive critics of Christianity—Voltaire, Schopenhauer, Paine, Nietzsche and the rest—are not really at odds with Christianity at all, but only with the grotesque travesty of it presented by its teachers and commentators, whose fault was less want of sincerity than want of intelligence, the capacity for clear thinking, the ability to present a simple doctrine simply. The world, in short, needs salvation by reason quite as much as—perhaps more than—salvation by faith.

The place of Meditation as an agent for stimulating the exercise of reason and the sense of responsibility is ably set forth in the second chapter of the book. Meditation is a concrete method of assisting the process which Nature exists to carry out on the large scale—the individualisation of the human spirit. It is a mode of concentration in which the mind is able to focus its powers and thus to gain a clearer apprehension of itself and its relations to the Central Mind. In the surge and swirl of the outward life of action, the outlines of the things to be apprehended become blurred and confused. The individual soul, unless exceptionally strong and positive, is always liable to be merged into the mass and thus become the prey of the mass psychology—one of the "dumb driven cattle," now moving, in the case of a *once* great nation, with blind submission to the slaughter-house.

Meditation, as Mr. Lovell defines it, is a means to self-knowledge, "steadfastness of purpose, resolute will and determined concentration." Those who have divined that one of the purposes of human evolution is the unfolding of "the voluntary life" cannot fail to agree with him here. We said the other day that the causes of the great calamity in which we are now involved were not so much a question of wickedness as of weakness. The "myth-making" tendency which led the ancients to conjure up a host of external powers to which they were wont to attribute their good or evil fortunes has not even yet died out. Healthy meditation, we imagine, would banish for ever the concepts of evil and malignant powers making humanity their prey and sport, and present the truer vision of life as simple, reasonable and natural, needing only to be intelligently apprehended to reflect itself faithfully in the human mind now so racked and tempest-tossed as the result of its chaotic thinking. It may even be said that all our agony and unrest are an evidence of the reasonable order of the Universe. Its principles stand immovable, not to be shaken or marred by the onset of a world in arms, and demanding only intelligent obedience to intelligent laws. By meditation, then, rather than by study, discussion, the following out of doctrines and systems, or servile obedience to the dictates of other minds, is a realisation of the true meaning of life most easily to be attained. It is an appeal from the lower tribunals of Thought, Feeling, and Opinion to the Supreme Court of the Spirit itself—the court of Final Jurisdiction. For, as our author well remarks:—

There is only one mind in the universe, only one mind in humanity, and the criterion in everything can only be this appeal to the mind that is common to all.

SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 478.)

Many people would be more interested in the study of the Unseen if they realised how much this study deals with entirely spontaneous occurrences. There is considerable prejudice against experimental research in this region, a prejudice which seems to me regrettable, and indeed, not quite reasonable, since in every other department of life experiment is encouraged. There can be no excuse for prejudice, however, when the facts studied have not been invited, so to speak, but have happened quite unsought.

The purpose of study in cases of this kind is to verify the testimony and to understand better what has occurred, so as to derive from the experiences their full value. Spontaneous and experimental experiences are often closely related and mutually corroborate one another, but no one is compelled to encourage experimental work merely because he studies the other class of facts under the guidance of those qualified by experience to deal with them.

Among these spontaneous experiences, occurrences at death, and the testimony of those who have come close to the verge of the great change and then recovered consciousness, are of very great importance. I propose in this and a subsequent article to offer a few such cases for consideration, selecting those that are less likely to be already widely known in this country. I offer them for consideration; we are all apt, too often, to hear such narratives related without fully appreciating the conclusions to which they point—having eyes we do not see, and having ears we do not hear. In that case we are no further advanced in knowledge, and what may be a great opportunity is lost, simply for lack of consideration, and because we fail to recognise intelligently the significance of the facts presented to us.

The first narrative which I will give is taken from the April number of the "Journal of the American Society for Psychical Research," 1913; it is too long to quote in full detail, but I will not omit any essential points.

The record is signed by a medical man, Dr. Thomas Mulligan, of New Britain, Conn., U.S.A., and dated September, 1908; it was sent to Dr. James H. Hyslop, who published it verbatim.

In 1900 Dr. Mulligan was in attendance on a lady, whom he designates as Mrs. M—, and who was subject to convulsions. During one of these attacks, when she appeared to be quite unconscious (though she was *breathing normally* and the action of her heart was good), he noted that, whilst she did not seem to hear any remarks made to her audibly by her daughter, she answered all questions which the doctor put to her *mentally*. To these attempts to reach her subconscious mind she made audible responses, but when she had recovered she did not seem to know that the doctor had been with her.

In June, 1908, the serious symptoms returned and she got rapidly worse; in July Dr. Mulligan was summoned by telephone. He arrived at 1.45 and found her seated in a chair; she had apparently ceased to breathe. After a careful examination he told her relatives that he thought all was over, but as the battery had helped often before he decided to use it again. "Respiration," he wrote, "had stopped absolutely, and I could detect no pulse or heart sounds whatever. Both had stopped. Mrs. M— was dead."

He told her relatives that he wished, nevertheless, to continue to apply the battery as long as he could get any response from the muscles. After about an hour he noticed a slight gasp and about five minutes later observed other signs of life; gradually animation increased, and at 3 p.m. he was able to detect a pulse. He says:—

As her respiration became less laboured the tears began to trickle down her cheeks. Her eyes opened and closed quickly as if to shut out the light, the tears still trickling down her cheeks. The others in the room were deeply affected. I wiped away the tears, spoke soothingly, and asked her to open her eyes and look at me. She did so, saying with unusual emphasis, "Don't you be afraid to die." Looking directly at me she said, "Oh! I've been so far away." "Have you," I asked, "and did you

have a pleasant journey?" "Very pleasant," she whispered; "very pleasant." "Did you see anybody you knew?" "Oh, yes, I met Mother," and turning to her husband, "and Tom there." (Mrs. M—'s mother died December 5th, 1888.) I learned from Mr. M— that Tom was Tom Hobson, his sister's first husband, who died thirty years ago. I asked Mrs. M— if she would like to lie down. She said she would, so her daughter and I helped to make her bed. After getting her pillowed up comfortably I asked if she had any pain now. I wished to get her mind back to present realisation. "No," said she, "I have no pain now."

After a little wait I again asked her what she saw when away. "I saw so much it would be very difficult for me to tell all. You know when one goes into a place with so many strange things, one can't see them separately, and the collective beauty is bewildering. I saw a great many people, and they were so kind and friendly it does me good to think of it. I didn't know any of them but Mother and Tom." "Did you seem to be in the open, and was grass growing there?" "No, I do not recollect seeing any grass, but it does seem as though I saw trees and shrubbery in foliage, but it was so different from anything you ever saw; I can't compare it with anything here." "Do you think you will forget this experience before to-morrow?" "No, I can never forget it."

On the following day he questioned her again; she was then better and he saw she would recover. He asked her if the memory of the day before had changed, to which she replied, "Oh, no, it can never change, and I can never forget it." The conversation continued:—

"Was it light so that you could see distinctly?" "Yes, but the light was so different from the light we have here." "Did it seem like sunlight, moonlight or planetary radiance?" "No, it was an indescribable glow coming from somewhere and invading everything, no shadows or dark places, beautiful beyond my power to describe or compare with anything we are familiar with here." "How were the people occupied?" "I don't recollect that they were engaged at anything, each seemed to be enjoying the association of the other. They were friendly and happy with a universal happiness." "How did your mother greet you?" "Just as some friend that you might meet in Hartford from some adjoining town that you had not seen for a long time. Everyone was very friendly." "Was anything said that you can recall?" "No, nothing was said that left any impression. I was given no instructions and was told nothing in particular that I can call to mind." "Would you like to have remained there?" "I certainly would if it were not for Pap and Maggie. I wanted to stay with them a little longer, and [pathetically] Mother did not ask me to stay." "How was Tom Hobson?" "He was very happy. I never saw him look better. He was a good-looking man, anyway, and he was so glad to see me." "Did they ask any questions about their friends here?" "No, I don't recollect having heard a question asked. They seemed to know without asking me anything." "Were there any churches or prisons?" "No use for either." "Were there any thrones or exalted places?" "No, there was none of that there. There did not appear to be any enclosures, distinctions or grading." "Did you see any golden harps or musical instruments of any kind?" "No, happiness permeated everything. It didn't need to be toned down to music."

The above recital, which I had repeated several times, I give as near verbatim as I can, using fewer words in places to express the meaning, but in no case changing it.

THOMAS MULLIGAN, M.D.

September 30th, 1908.

It must be borne in mind in reading any account of this kind that though the connection with the body was slight and to all appearance bodily impact had ceased, the link was not broken entirely, and therefore the spirit was not fully *en rapport* with the new environment. The vision of the other condition was not clear; Mrs. M— seems to have been aware of this, for she told the doctor that she could not take in details or see objects "separately"; it would, therefore, be a mistake to take the account she gives too literally; certain facts, however, stand out among others and it is these that are of main importance.

First, we observe that consciousness remained when sense perceptions had ceased; secondly, that she was evidently aware of presences about her, and recognised those who had died among them; thirdly, the experience of being so near complete separation from the body was very delightful and quite without any alarming effect; and lastly, it should be noted that, the experiences being so new, the percipient found herself quite unable to relate them in language that would make them clear to those on earth.

Anyone who has been sufficiently conscious under an anæsthetic to take note of what seems to be the new environment will understand this inability to express it. I have myself had this experience recently. I seemed to be aware of myself, not dreaming, but observing; the sensation when I lost sense connection with material things was delightful and entirely new, but I cannot find any words to convey adequately the experience. I can only say that it made me look forward to the moment of death with a sense of pleasant anticipation, and made me understand why Archbishop Tait said, when passing away, "I did not know that dying was so pleasant."

There is immense comfort in this thought for those who at the present time know that their friends are perhaps dying out of reach of their aid, if it gives assurance that, as the life ebbs away from earth, such peace and liberty may be experienced as no tongue can tell, no imagination picture. And may not our thoughts reach our dying friends when they are no longer able to hear any earthly voice, just as the doctor's silent thoughts reached his patient when voices in the room made no impression?

(To be continued.)

TELEGRAPHY AND THERAPEUTICS.

Mr. David Wilson writes:—

I am glad to be able to state that the Blue Blue-Violet emanation from the metallic medium of the Psychic Telegraph, having been successfully reduced to a form suitable for application, has been used upon several cases of tubercular disease in a local hospital with very gratifying results.

I am further permitted to state, on the authority of the chief medical officer of the hospital, that the emanation has in these cases a "distinctly curative effect." This gentleman has also stated his willingness to answer inquiries from any member of the medical profession who may be interested in this matter. Letters on the subject should be addressed to the Editor of LIGHT.

THE PROBLEM OF EVIL.

Mr. Constable suggests that this problem is insoluble, and writes, "Why God permits evil is beyond our imagination."

Can he, then, imagine a world in which evil is altogether absent and human beings perfect? Such a state of affairs is really unthinkable; and the beings certainly would not be human.

Surely the problem is a very simple one. An omnipotent God could, of course, have created perfect men, but such a creation would be mere automatic machines—dummies—useless and incapable of growth.

God desired, it must be assumed, a being after His own likeness, and therefore endowed man with free-will, so that by learning the power of evil and struggling against it and overcoming it, he might develop himself into an independent individuality with a well-tested stable character, founded on the bed-rock of personal experience, which could not be attained in any other way.

God works out His plans by the use of free instruments, our chief duty here being to find out His laws and put ourselves in harmony with them—we ignore them and kick against them at our peril.

Without evil there could be no progress. As Florence Nightingale used to say, "God wills man to create mankind by his own experience."

The gift of free-will would have been valueless in the absence of evil; as good is only knowable in contrast to evil, and *vice versa*.

The origin of evil is, of course, a different question; one might as well speculate on the origin of God Himself, the Law-giver.

A. K. VENNING.

Los Angeles, Cal.

OWING to the Conversazione of the L.S.A. on Thursday evening next, the Psychic Class will not be held on that day.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XI.—SOME GENERAL OBSERVATIONS ON LEVITATION.

I propose in this article to bring to the reader's attention a few general facts regarding levitation which I think should be noted at this stage. The results of Experiment No. 22 would appear to show that with the particular table with which I was experimenting, and when perfect levitation is obtained, *i.e.*, when the table rises straight into the air without preliminary jumping or jerking, the upward psychic force is *not* applied suddenly. The results of that experiment may be stated thus:—

(1) The upward psychic force grows at a nearly uniform rate from zero force to a force of magnitude sufficient to lift the table; with my particular experimental table the rate of growth of psychic force was somewhat over 3lb. per second.

(2) The levitating force can be removed instantly.

Result (1) can be used to help to explain a phenomenon with regard to the table which has often been noted, namely, that the table has had its weight so reduced that it could be lifted by a muscular force of a few ounces. If the reader will refer to Article III. (e), he will find that I have there said:—

"The table resting quietly on the floor, its weight could be so increased that I (or, for the matter of that, anyone else) could not lift it; or its weight could be so reduced that it could be lifted with the little finger placed under it."

The latter portion of this statement seems now capable of partial explanation. When the weight of the table is thus apparently reduced, it would seem that the operators stop just short of the force required for levitation, for as Experiment No. 22 shows, the levitating force *grows*, and is not applied at full magnitude instantly; so that it is not an unreasonable thing to suppose that the growth of the force can be arrested at any magnitude required.

The former part of the statement, that the weight of the table can be so increased that it cannot be lifted, has as yet no experimental facts upon which to base an explanation.

The distance of the medium from the table seems to be an important factor during levitation. It is a mistake to assume that the closer the medium to the table the easier and quicker will the phenomenon occur. There seems to be a critical distance at which the best result takes place. For, under the mistaken notion that the closer the medium the better the result, I contracted the circle on several occasions when I required extra powerful phenomena. But before any table phenomena occurred, the medium's chair (with the medium on it) was pulled back bodily along the floor by the operators for a distance of about a foot. On other occasions, with the normal diameter of circle, if the table happened to be too close to, or too far from, the medium, it would be pulled along the floor until the distance for levitation was apparently correct.

In Article III., Experiment 2, the reader will find a description of an ordinary levitation. During recent experiments I have had as many as a dozen levitations in the course of an hour, and I think I have seen nearly a hundred of them altogether. If everything goes well during a séance, there comes a time when levitation is as well-nigh perfect as it is possible to imagine such a phenomenon can be. My idea of a *perfect* levitation for experimental purposes, such levitation as I obtained, for instance, during the tests with the manometer (see Experiment 20), is as follows:—

- (1) The table is stationary on the floor within the circle.
- (2) I enter the circle and sit down beside the table.
- (3) I utter the word "Rise!"
- (4) The table almost immediately rises three or four inches vertically into the air without jerk or side movement or sound of any kind, and remains fixed there without sensible motion (though doubtless there are a few unnoticed tremors).
- (5) At the conclusion of the experiment, lasting perhaps half a minute, I utter the word "Fall!"

(6) The table sinks gently to the floor.

(7) The processes (1) to (6) may be gone through half a dozen times in succession at intervals of a minute or two.

The reason for the instant response to the words "rise" and "fall" is because of previous arrangement with the operators, with the idea of economising words and explanations.

The height to which a levitated table rises above the floor is important from several points of view. As in the case of the distance of the table from the medium, there appears also to be a critical height, which I should put, by rough estimation, at about six inches from the floor, whereat the expenditure of psychic energy is a minimum; for if levitation is asked for, I have noticed that the distance mentioned is about the usual rise given. But if a specially high levitation is demanded, or if the operators are giving an ordinary general demonstration, the height may be greatly increased, especially towards the end of the séance. On such occasions I have seen the surface of the table breast high. However, with high levitations there is not such a degree of steadiness as with low ones, the table twisting about with slow and sinuous motions this way and that. On one occasion, when the table had been levitated for about three minutes with the bottom of the legs about level with the knees of the sitters, the surface commenced gradually to incline about a horizontal axis and continued to do so until it was nearly vertical; then the table moved over to the chair where I was sitting, rested the lower edge of its surface on my knees, and then moved back and dropped to the floor.

The medium says that levitation is the only phase of the phenomena which affects her in any way. During all levitations the muscles of her arms and other parts of her body are contracted, and she feels as though she were under some kind of a stress. She says that with high levitations she especially feels this muscular rigidity, and it is a matter of observation that in difficult and prolonged levitations her arms become quite stiff, and tend to be displaced upwards. With other types of the phenomena, even when the loudest sledge-hammer blows are being given, she says she feels nothing at all.

THE ETERNAL NOW.

Life before Birth is a matter of speculation and (perhaps) a matter incapable of proof; anyway, it does not enter into the conscious experience of the individuals of the race. Life after Death we should be obliged to postulate even if there were no such thing as evidence and experience of the survival of love and of loved ones. The briefness of "this mortal life" means not only insufficiency but inefficiency.

Life before Birth we *may* believe in: Life after Death we *must* believe in, if we are to entertain any adequate or satisfying ideas or ideals as to the nature and the character and the destiny of man. But beyond and above all, the matter of matters, while we are in the body, is to live in the spirit, and while we give the fullest place and significance to inspiration and to aspiration as to the future of man, individually or as a race, to see that the hope for and the belief in that glad and glorious future, and its meaning and value, shall not take away or lessen the sense of the significance and the preciousness of Life Here and Now, but rather add to Life Here and Now a value and a vividness such as, without the conception of Life after Death, it would not and could not attain or retain. "Light, more light!" cried the dying Goethe. "'Tis life, more life, and fuller, that we want"—and need. . .

The present moment is really the only moment that is our own, and the thoughts and the activities of the moments as they pass determine what Life after Death is to be. It is more important that we should utilise to the full the multiform and multifarious opportunities of the present life than that we should concern ourselves unduly or over-much as to the details of Life Hereafter.

L. V. H. W.

The address of Mrs. Norman, the remarkable medium who is referred to in Miss Dallas's book, "Across the Barrier," is now changed to "The Croft, Old London-road, Ore, Hastings."

HUMAN IMMORTALITY.

THE PROBLEM OF PRE-EXISTENCE.

It has been taught that the Ego, the immortal part, is from God, and at death returns to God who gave it. The eternal existence in the past of spirits is pre-supposed, and that they await the development of bodies for them to enter, and earth-life, therefore, to them is a probationary state. The history of this theory is of profound interest, as it is wrought into the tissue of received theology, and its beginning traced to the conjectures of primitive man. It ignores the rule of law, and makes the birth of every child a miracle. The ancient doctrine of reincarnation, lately revived, meets the same objection. A spirit, perfect in its individuality, through a germ becomes clad in flesh. It does not do this because the mortal state is preferable; for the spirit constantly desires to escape from its thralldom. It is compelled by a direct mandate of God to undergo this metamorphosis as a punishment and means of atonement. According to this view, the development of man becomes entirely different from that of animals. There is no law, order or unity of organic forms. Creation is an ever-enacting miracle. When this scheme is referred to fixed laws in the spirit realm, the known causes acting in the physical world are but transferred to the spiritual, where they at once pass beyond recognition.

It is needless to say that with such speculations an explanation having any claim to scientific accuracy has nothing in common.

THE ORIGIN OF THE SPIRIT.

If there is an immortal spirit, whether its duration be eternal or measured by time, as we cannot go beyond the realm of law—by which we mean the fixed order of causation—it must date its beginning with that of the body. The history of the development of the germ is a correspondence of that of the spirit. If the parents have immortal spirits as well as mortal bodies, then while their physical bodies support the corporeal being, their spiritual natures must in an equal manner support the spirit of the foetus, and the growth of its dual nature be similar, both receiving nourishment from the mother. The two forms mature together; one pervading and being an exact copy of the other.

As the processes of life and that lower order of intelligence known as instinct are manifested in animals, identically the same as they are in man, and by the wonderful inter-relationship existing between all the members of the animal world, from protozoa to man, what is true of one must be true of all, it follows that if it is necessary to evoke the aid of the spirit for the explanation of the phenomena connected with man, it is equally necessary in the case of animals. Granting this, the next step is to show the absurdity of the idea that all the infinitude of beings, from microbes to leviathans, have a life beyond the evening of their brief day. The issue is fairly stated, but the claim regarded as absurd is not made. All may have spirits, from the lowest to the highest, holding the same relations to the body in which it is gestated as the spirit of man holds to his physical form. . . It is not, however, held, nor is it necessary that it should be, that the spirit of animals is immortal, or exists after the death of the body. They have not attained the requisite development, which has been likened to an arch which requires the finish, by putting in place of the keystone before the staging on which it rests can be removed, leaving the arch permanent. If this staging is removed before the keystone is put in place, the entire structure falls in ruins.

HUMAN IMMORTALITY.

In man the arch is completed. Yet, as the animal merges into man through intermediate forms—and the infant knows less than the perfect animal—the line of demarcation is drawn with difficulty. It is like the boundary between the hill and its valley: both meet somewhere; but no one can say where the valley begins and the hill ends. A certain degree of development is essential, below which spirit cannot exist independently of the physical body, and above which this is possible. Any theory which of necessity advocates the immortal life of animals as well as of man, fails by maintaining that which may readily be proved an absurdity. For if the intelligent dog or elephant have existence in the future, so may the fish, the mollusk, the

monad, and even the speck of protoplasm, which loses itself in inorganic matter. This was put forth as an unanswerable objection to the immortality of the human spirit, for it was said one or the other horn of the dilemma must be taken; for as there is no break in the chain of beings, between man and animals, even to the monad, if a future life belongs to him, equally is it an inheritance of theirs; and if it be denied them, so must it be lost to him. In mental and spiritual attainment there is a gulf between man and the animal world, vastly broader and more profound than is required to give him the inheritance of immortality which is also theirs.

In time this gulf is as wide as from this present to several millions of years previous to the glacial period. Alfred Russel Wallace is so astonished at the difference between the brain of the most savage man and the highest animal, that he declares the theory of evolution, which he was first to promulgate, while it accounts for all the forms of life, here fails, and that man stands alone, the creature of another creation. While he says that man "may even have lived in the miocene or eocene period, when not a single mammal was identical in form with any existing species," yet he does not place the origin of man at a sufficiently remote era in those receding aeons of time.

THE SIGNIFICANCE OF BRAIN MEASUREMENT.

In the primitive human being thought began its conquest of the world, and the man of to-day represents the accumulation of all experiences since his ancestors fought with cunning craft the huge megatherium, and disputed for supremacy of the tertiary forests with palæotherium and other monsters of that age.

In time, the gulf between him and the animal world is thus widened, and in size of brain, which measures, as a psychic metre, the growth of the superior life, he is equally distant. It has been remarked that the brain of the savage was so much larger than the exigencies of his life demanded, that it was comparable to giving the wing of an eagle to a hedge sparrow, or the arm of a tiger to a mouse. Rightly read, this proves the vast duration of time during the differentiation of man from the animals below him. Psychic growth is marked by enlargement of brain, and as long ago as the earliest preserved geological traces of humanity are found, that organ had attained a size and form about equal to that of the present. Its attainments have become so great that it is difficult at present to compare its intelligent manifestations with the instinctive desires of animals. The brains of all the lower types in certain essentials of organic life are alike, but in the great lobes which, super-imposed, mark the degrees of psychic life, the human being stands alone, and is human because of the mental qualities these lobes indicate.

—"Psychic Science," by HUDSON TUTTLE.

AFRICAN MAGIC.

Under the title "Black Magic" the "Star" gives the following curious story related by a soldier serving in East Africa:—

This little story that I'm going to tell you sounds rather after Haggard, but it's gospel, and I saw it all myself.

The Masai came and reported that the Germans had come and raided them, stolen their cattle, and shot some of themselves. I was sent down, knowing the place and having a big influence with the Masai. I saw them and had a long talk. I knew most of them, and they were very pleased to see me.

They told me how the Germans had come and shot them down, &c., and I said, "Yes, perhaps that's so, but can you prove what you have said? The birds and hyenas will have eaten the bodies by the time we get there, and for all we know you might be telling lies."

This is what they replied to me: "You know Wanana, the old chief? You know his son Gana, the medicine man? Will cattle eat grass? And as sure as cattle eat grass, the birds and hyenas if they eat Gana's body will die; but they will not eat."

However, I went on and saw the manquatta, or kraal, and the bodies were there, at least the bones, and thousands of birds and lots of hyenas. Round the body of Gana, the witch doctor, was a huge circle of birds, and a few feet away sat the biggest hyena I, or Tatham (who was with me, and he is a very big hunter out here) had ever seen. But the body had not a scratch on it, except the shot through him. All the other bodies were eaten! Is that not strange? But one sees some wonderful things in this country

SIDELIGHTS.

Dr. L. Haden Guest announces in the October number of "The Vahan," the official organ of the Theosophical Society in England and Wales, that he finds himself compelled to resign the General Secretaryship of the Society. The relinquishing of the office is, he says, necessarily touched with pain, but he is no longer able to give the work the needed detailed supervision and attention.

"The Buteman" (Rothsay) of the 24th ult. contained a long article, "Voices from the Dead," by a University Graduate, dealing with the mediumship of Mrs. Wriedt with especial reference to her sittings in Rothsay. The author, referring to his own experiences, states that he was addressed in Hindustani by the voice of one whom he had known as a child in India. Reviewing the various theories he suggests that the only one which will fit all the facts is that the "voices" are precisely what they claim to be—those of the departed friends of the sitters.

Mr. Arthur Machen makes it clear in an article written on the eve of the Feast of St. Michael and All Angels, that he is far from being a disbeliever in the existence of the heavenly hierarchy, but without entering into any controversy regarding the angels of Mons he gives it as his opinion that the intervention of the angelic host is not customarily after this glorious kind in these later days. He thinks that "these messengers come to these lower, faithless courts in the disguise of mortality, and that sometimes the disguise is a very odd one indeed." A friend of his is convinced that on two occasions there had been a heavenly interposition in his affairs, though the messengers were two men who did not bear the faintest imprint of sanctity.

Mr. Machen once hesitated a doubt as to the validity of his friend's conclusions. "'Look here,' he said, 'if you get one of these jig-saw puzzles, and succeed in fitting all the pieces together so that the picture is perfectly reproduced, you don't talk of the reproduction as an accident or a coincidence. The pieces fit, the picture is reproduced; there is no more to be said.' He knew, or thought he knew, that he had entertained angels unawares."

The Editorial Notes in the "Occult Review" for October deal largely with the Mons Visions and the prophecy attributed to the apparition of the Jesuit martyr, Andrew Bobola, regarding the restoration of Poland (given in LIGHT of August 21st last). Mr. Elliott O'Donnell narrates several cases of spirit intervention for some definite and useful object, and Miss Edith K. Harper presents us with "A Russian Idea of the Anti-Christ" as prophetically conceived in a remarkable imaginative story by Vladimir Soloviev. The remaining contributors include Mr. Reginald B. Span, who deals with "Dreams, Prophetic and Symbolical," and Dr. Wynn Westcott, who has a learned article on "Angels." The reviews of books and of periodical literature are, as usual, interesting and up-to-date.

The "Psychic Gazette" has risen again like the Phoenix, and the issue for October with which it resumes its career is a notable one by reason of a special feature described as a "Consensus of Comfort to the World in Tears." This idea is dominant in the contents of the journal, which include a number of letters from men and women of distinction. These communications take various forms—words of consolation and advice, counsels of resignation, and general opinions on the subject of a future life, but the tone of confident assurance is not wanting. It is a little curious to find included amongst them such letters as those from Mr. John Galsworthy, Mr. Edward Clodd and Mr. Israel Zangwill (amongst others) in which a dubious or wholly sceptical attitude is expressed towards the subject of survival after death. However, these epistles at least serve to throw into a higher relief those containing real comfort and assurance. For the rest, the articles are varied and brightly written and carry on the idea of consolation to the bereaved which is the note of the present issue of the "Gazette."

Sapper E. H. Bass, R.E., asks a question that has been raised many times in the past—the effect of the re-marriage of a widower or widow on the partner who has “gone on,” especially when all the parties have passed into the next life. Putting aside for a moment the question of other-world conditions, no doubt Time, the great solvent of all troubles and perplexities, adjusts the relationships harmoniously in the end. And as with the advance of human evolution higher laws come into play, the “narrow circle of domestic loves” is doubtless immensely widened. The resources of Life in its larger aspect are amply sufficient to solve all such problems.

“Sepharial,” in “The British Journal of Astrology” for October, is “glad to be able to announce that the time for the beginning of the end [of the war] is approaching.” Further on we read that “Jupiter forms its last trine to the radical Moon in the German horoscope in January next, and then goes out of Pisces, the meridian sign of the Kaiser’s horoscope, and goes into Aries, which is the Ascendant of King George . . . and then the tide will turn.” “Sepharial” predicts a great sea battle during the current year. We observe that the “Journal” continually refers to the Kaiser as “Emperor of Germany.” This is a title he has never borne and cannot assume. He is simply the “German Emperor.”

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer’s name and address, not necessarily for publication, but as a guarantee of good faith.

Hallucinations, Veridical and Otherwise.

SIR,—With regard to the very interesting suggestions made in “Notes by the Way” (LIGHT, page 445), there may be room for me to say a few words; for I feel very much in agreement with them, and I would like to suggest in addition that the views held by many metaphysical thinkers of former and present times would also coincide very considerably with the subjective doctrine that “the source of the hallucination is in the mind of the person hallucinated,” &c. This view by no means contradicts the assertion that the apparition appears objective, though this objectivity is only apparent; it never asserts that it *is* what is rightly called *hallucination*. But hallucinations proper are in another category and need not now occupy our attention.

What is referred to as the “Vision of Mons” would be considered by such philosophers as a true astral event, appearing as a picture in the astral light. By such a picture they mean as follows: Do we not know that all sounds are registered in the cosmic ether, and if the phonograph correctly records, must we not infer that photography could do the same, and can reflect as in sensitive plate as mirror all that happens on this earth; thus the cosmic ether—the Book of Life—records everything?

There are many historical and romantic descriptions of visions similar to those of Mons, and romance has often played the same part as did the pen of Mr. Machen, who doubtless did not really invent, though he might have fancied that he did, but saw, reflected in the microcosmic mirror in or of his mind, the reflection of the real former event in the cosmic mirror, which faithfully recorded it.

I do not doubt that, at some period in that highly sensitised region, some such brilliant and heroic leader came forth at some crucial moment to cheer and encourage his brave but fainting troops, and with the same result in actuality that it had upon those who saw it at Mons. These saw but a *picture of an event*, but it would seem as objective and would be as inspiring as was the actual event centuries ago.

As to the vision of angels, that is a different matter, upon which I am unable to give any opinion, but I certainly should not deny its possibility.

The reason why some saw, and others did not, will be very simple to Spiritualists, because some were clairvoyant at that moment and others not. Some minds are so constituted that they are impressed by, or can impress, others.—Yours, &c.,

ISABELLE DE STEIGER.

Mr. James McKenzie’s Lectures.

SIR,—It is pleasant to see that Spiritualism is at last forging its way to public notice. I refer especially to the announcement that its philosophy is to be presented by Mr. James McKenzie at the Queen’s Hall, London, in November. Cannot Mr. McKenzie’s effort be supplemented and strengthened by Sunday evening services, designed to carry forward the movement? Surely there are friends interested who would assist financially in such an effort?

Will you favour me by making this matter known in your widely-read journal? In such a place as the Queen’s Hall some of our best speakers and clairvoyantes could obtain the public ear and thereby raise the subject of spirit-return to its proper plane, by their message supplying the consolation which the churches have failed to provide.

Will the Spiritualists hearken to the call of the spirit world to comfort the mourner and dry the tears of the bereaved?—Yours, &c.,

STUDENT.

The Prophecies of Joanna Southcott.

SIR,—A recent issue of LIGHT contained a notice of Joanna Southcott’s prophecies. Before the war she was but a name to me, but having received a book which drew my attention to her, I sent for all her writings to study them, with the result that I am convinced she was an inspired woman, through whom God spoke to warn of events to come.

In Fenton’s translation—from the original—of the Bible there are many passages which throw a fuller light on difficult subjects. Thus, from the third chapter of Amos (the earliest of the old prophets) and the seventh verse we learn that God will do nothing without revealing His intention to His servants the prophets. Here we have the *raison d’être* for the gift of prophecy: that God may warn people of coming events. God’s choice does not fall upon the educated or cultured always, for Amos was a herdsman, and Joanna Southcott, although of gentle birth, had through reverses of family fortune become a domestic servant when God called her to prophecy.

But the quality of her soul was such that she became a fitting instrument for the Deity to warn the world of coming events, using the events of her life—as He did the events in the lives of the old prophets—as *types* of what was to happen.

Her explanation of the Bible is highly instructive—spoken not of herself, but by the “Spirit of Truth” writing through her. Her great message is that the Bible has yet to be fulfilled, that there is coming a time when God’s will, literally speaking, shall be done on earth as it is in Heaven. This constitutes the *real* redemption of the world which has yet to be accomplished, the promise in the Fall being that Satan should bruise Christ’s heel and the heel of humanity, but that in the end Christ should bruise Satan’s head and destroy him. We are now in the seething chaos of the New Creation.

The fact that what Joanna wrote one hundred years ago has been recently verified is sufficient to make us believe that she was a herald of a state of things now about to be, when the New Creation shall be accomplished and mankind be perfected into the image and likeness, spiritually speaking, of his Creator. Genesis and Revelation are the meeting points of a circle. As the writer in Ecclesiasticus says, “Ye that fear the Lord, hope for good and for everlasting joy and mercy.”

Joanna Southcott’s writings will well repay study. She was an unlettered woman, but her rugged utterances in verse prove their inspirational source, as the soul language always vibrates rhythmically.

If, as the Prophet Amos said, God warns of coming events, and, as the proverb says, “Coming events cast their shadows before them,” may not this be the solution of Mr. Machen’s story and the “Mons Angels”? He, no doubt unconsciously, was made the medium of warning the nation of the intervention of the Higher Powers on behalf of the nation. Even prophets who “prophecy out of their own hearts” are sometimes made use of—Balaam to wit!—Yours, &c.,

J. F. PHILLIPS.

Lyceum Club.

September 25th.

Llangollen.

The Psychic Telegraph.

SIR,—We are all very much obliged to Mr. Wilson for his account of the origin and development of his Psychic Telegraph and also for his broadmindedness in coming to Spiritualists to assist him in unravelling what is to him the puzzle of the messages. This is the part upon which I desire to comment. Up to a certain point Mr. Wilson has shown himself to be a good scientist, but when he arrives at the domain of the psychical, then, like so many other physicists, he reveals himself as unscientific and illogical by his refusal to "give in to spirit." Such is the slavery of materialistic training. Given the *bona fides* of Mr. Wilson and the recipients of the communications, those communications undoubtedly are messages from the so-called dead.

It is astonishing to find that the results are not convincing to him, who has had so much to do with them. He concludes by saying "that there can be no evidence which cannot be explained by telepathy, present or deferred, from the mind of living persons." That is dogmatism indeed, and from an investigating scientist!

In stating the possible source of the messages, he asserts that they must come—

1. From those who are living ;
2. From those who have lived, but are dead ;
3. From those who are about to live (if any), adding "that one is not justified in believing that these messages come from any but Class 1 merely because they purport to come from those who have died."

So that he practically decides that the messages are from those living in the flesh and that telepathy is the explanation. This necessitates (1) That messages which were never expected emanated unknowingly from the recipient's own mind; or (2) That somebody in the flesh knew the possibilities of the wave detector and exactly when it would be ready before the inventor himself did; or (3) That somebody in the flesh a long way off found out when Mr. Wilson was going to sit for messages, and sent a message relating to a subject or an incident known only to the recipient and to a "dead" person. Now is not all this more difficult to accept than the natural explanation which the messages carry on the face of them?

Here is a brand-new invention known only to one or two people. It is constructed by Mr. Wilson himself. It operates of itself, in the presence of Mr. Wilson alone, so that there is no possibility of trickery or collusion. It receives messages for people totally unknown to him and from people totally unknown to him, sometimes in a language unknown to him. These messages are acknowledged by the recipients (well known and of good repute) as appropriate to their circumstances and characteristic of the persons from whom they purport to come.

If Mr. Wilson wants proof that they come from a dead person can he have better proof than the messages themselves? If so, will he kindly state what better proof he can get through his Psychic Telegraph? Or, indeed, what better proof could he have of the survival of human consciousness of the dead? These messages in their united testimony are proof, and to ask for proofs of proofs is unscientific obstinacy.—Yours, &c.,

RICHARD A. BUSH.

Morden, Surrey.
September 26th, 1915.

SIR,—I am very much struck by the fact that in Mr. Wilson's experiments so much is made of the violet aura and its connection with mediumship. Is not the violet end of the spectrum that in which the rays ascend, as it were, into regions beyond the physical sight? Moreover, violet in colour symbolism has always stood for "spiritual inception."—Yours, &c.,

OBSERVER.

TRANSITION OF MR. J. B. TETLOW.—Spiritualism and its philosophy lose an earnest and capable expounder by the transition, on the 23rd ult., at his residence, 7, Ruskin Avenue, Moss Side, Manchester, of the well-known medium, Mr. James Bronterre Tetlow. We have on more than one occasion noticed the thoughtful pamphlets issued by Mr. Tetlow, and two noteworthy articles from his pen, dealing with mediumship and psychometry, appeared in our columns during the last few months. Mr. Tetlow, who was in his sixty-third year, had of late been in failing health and finally succumbed to heart failure.

SOCIETY WORK ON SUNDAY, OCT. 3rd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—60, Paddington-street, Baker-street, W.—Mr. Percy R. Street delivered a most uplifting and comforting address entitled "To a World in Tears." Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—On the 27th ult. Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Trance addresses: morning, by Mr. Percy Beard; evening, by Mr. E. W. Beard. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—A very powerful and inspiring address brought Mrs. Fairclough Smith's series of lectures on "The Mind, &c.," to a fitting conclusion. Sunday next will be devoted to the welfare of our heroes who have passed over the border. (See advt.)

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Sunday next, at 11.30 a.m. and 7 p.m., Mr. Alfred Vout Peters; silver collection. Thursday, 14th, Mrs. Webster, address and clairvoyance at 8.15.

GOODMAYES AVENUE (opposite Goodmayes Station).—Sgt. J. C. Thompson gave an address on the "Victory of the Spiritual over the Material." 28th ult., Mrs. Webster gave an address and descriptions. Sunday next, 7 p.m., Mr. L. I. Gilbertson, F.J.I. Tuesday, 8 p.m., Mrs. A. Jamrach.—C. E. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Morning and evening, Mrs. Harvey, of Southampton, gave addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. G. Taylor Gwinn. Friday, at 8, public meeting. 17th, Mrs. Podmore.—F. K.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Miles Ord gave an address on "The Pathfinders." Sunday next, 3 p.m., Lyceum; 7, Mrs. Beaupaire, address and clairvoyance. Thursday, 14th, 8 p.m., Mrs. Neville. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. Lund gave an eloquent address on "Science and Religion," and Mrs. Lund well-recognised descriptions. On October 1st Mrs. E. Neville gave excellent auric readings to a large audience. Sunday next, 7 p.m., Mr. G. R. Symons. Monday, 8 p.m., public circle.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. A. V. Peters, address and well-recognised descriptions. 29th ult., Mrs. Danvers, psychometry. Sunday next, 3 p.m., Lyceum; 7, Harvest Festival; speaker, Mr. G. F. Tilby.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. E. A. Cannock gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. W. H. Evans (Merthyr Tydvil), addresses; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle, 8 p.m., also Wednesday, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. G. Prior gave excellent addresses both morning and evening. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Mary Davies gave a splendid address and clairvoyant descriptions, all of which were recognised; evening, excellent trance address and good clairvoyance by Mrs. A. de Beaupaire. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance; 6.30 p.m., Mrs. Thomson, address on "Humility."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service; afternoon, Mrs. Mower addressed the Lyceumists; evening, Mrs. Jamrach gave an address and described many spirit friends. Sunday next, 7, address and clairvoyance, Mrs. Mary Gordon. Tuesdays, 8, developing circle. Thursday, 8, clairvoyance, Mrs. Webster. Friday, 8, public séance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mr. A. Punter gave normal and control addresses of an inspiring character; also some splendid clairvoyant descriptions. Solo by Miss Beryl Selman, anthem by choir. 29th ult., address by Mrs. M. Clempson. Sunday next, Harvest Festival: 11.15 a.m., Mr. E. Alcock-Rush; 7 p.m., Mrs. Annie Boddington. 13th, Miss L. Barton.—H. T. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Percy Beard conducted our harvest festival service, giving an eloquent trance address on "Sowing and Reaping," and following with clairvoyant and auric descriptions. Mr. Basham's solos were greatly appreciated. Sunday next, 7 p.m., Mrs. E. Neville. 14th, Miss V. Burton. 17th, Mr. A. Vout Peters. 28th and 29th, Grand Bazaar. 30th, Social Evening.—A. T. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. R. King addressed a large gathering on "The Harvest." Sunday next, at 11, service and circle; at 7, Mrs. Miles Ord, address and clairvoyance. Thursdays, at 8 p.m., service and circle.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Most successful reopening services, conducted by Mr. and Mrs. Baxter. In the evening the hall was filled to overflowing. Subjects chosen by the audience were, "If thine Eye be Single, thy whole Body shall be full of Light," and "Peace." Mrs. Baxter also gave messages. Sunday next, at 11 and 6.30, public services; also Wednesday, at 7.30. Monday, public circle, 7.30. Wednesday, ladies' afternoon circle, 3 p.m.—J. L. W.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. Todd Ferrier gave addresses, morning and evening.—H. E.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. Aaron Wilkinson; also on Monday. 30th ult., Mr. F. T. Blake spoke on "The Need of the World."

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson, of London, gave an address on "The Relationship of Spiritualism to Religion."—J. W. M.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letheren; clairvoyant descriptions by Mrs. Letheren.—E. F.

TOTTENHAM.—684, HIGH ROAD.—This being the fourteenth anniversary of the church, Mr. R. Boddington gave an appropriate address, entitled "A Worthby Steward."—D. H.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Addresses by Mr. S. Pulman, followed by clairvoyant descriptions by Mrs. Farr.—P.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Bridgman; address by Mr. Clavis, clairvoyant descriptions by Mr. Dennis, solo by Miss Smith.—E.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Inspiring address by Mrs. Grainger, followed by clairvoyance. Interesting address by Mr. James Hill on "How Do We Progress?" Clairvoyance by Mrs. Grainger.

SOUTHPORT.—HAWKSHEAD HALL.—Opening of winter session (with a mission of three days' duration) by Miss A. A. Barton, who on the 3rd inst. gave addresses, "Consider the Lilies" and "Where Have the World's Great Heroes Gone?"—E. B.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTOLIFF.—Mr. Hunt gave an address and the president followed with clairvoyant descriptions and messages. Large after-circle.—W. P. C.

TORQUAY.—Excellent inspirational address by Mr. E. Rugg-Williams on "Death and Resurrection." Recognised clairvoyant descriptions by Mrs. Thistleton followed. Good attendance. 30th ult., public service.—R. T.

PAIGNTON.—Mr. McFarlane, Secretary Southern Counties' Union, occupied the platform, and in the course of his address dealt with some of the weak points in our movement, and the question how they could be remedied.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, Mrs. Stafford, of Oldham, address and clairvoyance; she also officiated at evening meeting at the Shepherds' Hall, Old Market-street. Other usual meetings.—W. G.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Harvest Festival services conducted by Mr. H. Mundy and Mr. F. T. Blake. 30th ult., conclusion of visit of Mr. Aaron Wilkinson.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Mary Gordon gave addresses and clairvoyant descriptions. 2nd inst., Mrs. Gordon devoted the evening to phenomena. 29th ult., Mesdames Richardson and Brüner gave descriptions of spirit people and messages in a public circle.—J. McF.

FULHAM.—12, LETTICE-STREET, MUNSTER-CROFT.—Thirteenth Anniversary and Harvest Festival. Morning service conducted by Mr. Symons and Mr. Ashley; afternoon by Mr. Olman Todd and Lance-Corporal Wood; evening by Alderman D. J. Davis; solo by Mrs. Andrews, clairvoyance by Mrs. Graddon Kent.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, Mr. Harold gave an uplifting address on the nature of Deity. 27th ult., ladies' meeting, address and psychometry by Mrs. Lund. 29th, address on "Reason and Instinct," by Mr. Watson, clairvoyance by Mrs. Marriott.—E. M.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—First Harvest Festival of this society. Mrs. M. Davies gave a very interesting address on "Sowing and Reaping," afterwards giving clairvoyant descriptions to a crowded congregation, who had contributed a very bountiful supply of fruit, flowers, sweets and cigarettes. Additional interest was lent to the service by a solo from Miss Farmer and by items contributed by three Lyceumists, Miss Connie Brown (solo), the Misses Dolly Forman and Ivy Chambers (duet), with chorus by Lyceum. The offerings were afterwards distributed among the wounded soldiers at the Hospital of the East Surrey Depot.—M. W.

CROYDON HARVEST THANKSGIVING.—Impressive services were held last Sunday at the Croydon Spiritualists' Church, Gymnasium Hall, on the occasion of their Harvest Thanksgiving Festival. The church was beautifully decorated by the many gifts of fruit, flowers and vegetables offered by a large number of members and friends for the benefit of our wounded soldiers—especial thanks being due to Mr. Ernest Smith for his tasteful and patriotic arrangement of the platform, &c. The morning meeting and circle were conducted by Mrs. Julie Scholey. At the evening service, which was presided over by Mr. Percy Scholey (president), an inspiring and heartily appreciated address was given by Mr. Robert King on "The Harvest" to a congregation of over a hundred people, questions being ably and helpfully dealt with by the speaker. Record collections were taken up for the day. Mr. W. Johnson rendered organ solos which were much appreciated, and we were glad to welcome the presence of various new members.—J. E. S.

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NO admission after 3 o'clock.

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Lecture on "The Houses of the Horoscope."

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No. 1,814.—VOL. XXXV. [Registered as] SATURDAY, OCTOBER 16, 1915. [a Newspaper] PRICE TWOPENCE.

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NOTES BY THE WAY.

Mr. David Wilson kindly presents us this week with an account of some experiments in connection with the "metallic medium" employed in his Psychic Telegraph, a record containing much that should be of interest to the general reader as well as to the scientific student. The "metallic medium," it will be remembered, is apparently the motive force of his telegraphic instrument, the messages obtained through which are evidently not, so far as Mr. Wilson is concerned, the only results on which he is intent. Recently we had the privilege of inspecting the machine in its improved form, and confirming by observation the description of it which has already appeared in these pages. As it was broad daylight, the prospect of obtaining any intelligible communications through it was naturally remote even in a darkened room. Nevertheless some significant results were obtained. The machine worked in a broken fashion, contriving now and again to produce a few letters in code. These might have been referred to accident, even when a word was partly spelled out. But we gained evidence of something like intelligent direction, by observing that the machine responded to our spoken request in the matter of remaining silent for a given space of time and by giving the desired number of sounds called for (the signals are recorded both by a sounder and magneto needle).

On our visit to Mr. Wilson, as recorded above, we were permitted also to examine the "aurascope" described in his article, and on looking through the lens at the end of the cylinder were able to detect a faint light issuing from the contents. Some months ago Mr. Wilson spoke to us of the possibility of the "metallic medium" having a curative influence, and this statement (as mentioned last week) has now received striking confirmation from the medical officer of a local hospital, who reports that he has found it to possess a definite curative value in tubercular complaints. In the meantime, experiments in this direction are being continued. The present state of national pre-occupation with the war and the Budget naturally tends to the quenching of interest in other subjects. But this at least has the negative advantage of enabling researches like those of Mr. Wilson to be carried on in comparative quietude. Incidentally we hear of other experiments in the direction of the "finer forces," which have yielded remarkable results. After the war the public will probably be presented with the records of some surprising discoveries.

Readers of Dr. P. Chalmers Mitchell's valuable little book "Evolution and the War" (John Murray, 2s. 6d.),

who may feel inclined to skip his slight disquisitions on the brown and the black rat, the German and the American cockroach, all in the way of an exposition of natural selection that comes about from the preservation of favoured races rather than by the extermination of one race by another, should in nowise miss anything of his charming Introduction, the literary flavour of which is all too rare in scientific writings. There the author confesses that whilst he had been bored by Schopenhauer and beaten by Kant, the "shining, fragile net thrown by Hegel over the universe" had enchanted him; how of Berlin he recalled "chiefly the gracious presence of trees, the trees of Unter den Linden, the trees of the beer-gardens, the trees round every corner, the forest coming up to peer through the Brandenburger Gate, not yet scarred with the beginnings of the baroque magnificence that now stretches to Charlottenburg and Potsdam"; how he was impressed by the overwhelming presence of soldiers at every turn, and had only known the British army as a remote part of the organisation of our Empire, the soldiery whereof was "tucked away at barracks or walked out with the housemaids on Sundays"; how Germany was preparing for war away back in 1884.

We have received that excellent review, the "Quest," for the current quarter. In spite of the war and its alarms and excursions this Review maintains its high level of general interest. The Editor, Mr. G. R. S. Mead, writes an appropriate article, "Peering Ahead in the Murk," and Mona Caird bears upon current topics in dealing with "The Role of Brute Force." Mr. Arthur Symons pens a delightful series of "East and West End Silhouettes," but probably the item which will appeal most forcibly to the readers of LIGHT is a charmingly-conceived Fantasy by Mr. Delisle Burns, entitled "Anastasis." The commencement of this fancy may be quoted as giving some clue to its dainty treatment:—

Body said: "Little Soul, you are leaving me?"
"I go forth free," Soul replied, "and you lie still."
"It is a sad parting," said Body; "but for you it is well."
"For me, too, it is sad, Body mine."
"No, but you adventure into new spheres, and I lie here asleep."

We leave our readers to make further acquaintance with "Soul" and his adventures for themselves; the volume concludes with the usual discussion, reviews and notices.

"Secrets of Mental Supremacy," by W. R. C. Latson, M.D. (L. N. Fowler and Co., 2s. 6d. net) is a practical little work full of helpful suggestions and encouraging advice. It begins with a brief study of the senses and the methods by which they may be trained and developed. The great secret of sense training is the realisation of differences. "To the savage a sound is a sound: to the musician it is excruciating discord or exquisite harmony. To the musician a little depression in the ground, a bent twig, or a turned leaf—they are nothing; to the savage

they mean food, an enemy, safety or danger." The senses provide the material of thought, and it is essential that the mental pictures be clear and distinct: they must not only be remembered but associated and grouped. This necessitates the exercise of concentration, imagination and judgment. Each of these faculties is considered separately, but it is recognised throughout that they are inextricably interdependent and that the activity of one involves all the others. The accompanying exercises, if simple almost to triviality, are cleverly conceived, and we are assured that if assiduously practised they will infallibly lead to increased mental power and efficiency.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 17TH, 1885.)

SOMNAMBULISM—A case is reported from Tramore, Co. Waterford. A young tourist engaged a room at a small hotel near the railway station and retired. At three o'clock the same night stragglers saw a man in his nightdress drop from the sill of a window four or five yards to the ground. The fall did not seem to affect him. He walked into the town, when, returning to ordinary consciousness, he found himself near the police barracks, and there upon his report was furnished with refreshment and some clothing and then taken to his hotel, where the officer found he had good luggage and valuables.

IS THERE A SIXTH SENSE?—A writer in the "Toronto Mail" narrates a remarkable instance of the appearance of the spirit immediately after dissolution. He says: "I have read with the greatest interest your articles on the sixth sense question, especially the last one in which you explain the Indian theory of apparitions. I frankly avow that I am more than half inclined to accept it as the true solution of many mysteries. Some years ago—to be more particular, it was at 5 p.m. on the evening of June 11th, 1877—I saw the figure of my brother standing close to me, his face towards mine. He or it was dressed in ordinary clothes. The face was singularly pale. He motioned to me, smiled, and then vanished. I was in my library at the time. It was broad daylight, of course, and the figure appeared near the window. I was not asleep or dreaming, but as wide awake as I am at this moment. I at once mentioned the matter to my wife, to her sister, and to three neighbours, all of whom are still alive. We noted the exact hour of the apparition, and, allowing for difference in time, it was the exact hour of my brother's death at Carlisle, England. He died very suddenly. I had not been thinking of him on the day referred to, nor for several days previously, for on May 20th we had received a letter from him stating that he was well (he was a robust man), and that he should sail for Canada on July 2nd. Will some of your scientific readers explain this apparition? The Indian theory explains it readily."

NATURE'S WHISPER.

"As for the honeysuckle and the foxglove, he never quite understood some of the things which were breathed out in a midsummer dawn by them. He became as still as they appeared when the tiny hints of their upward growth flooded him. It seemed sometimes that only something white, like the gulls, could understand. Tobias watched, one early morning, a big gull poised over a dip in the brushwood where the honeysuckle crept in and out among the old tree stumps and boulders. The bird hid its legs as it hovered and listened, as if wings alone were any use in the understanding of some things. When the gull had flown away with a sound like happy laughter, Tobias entered the little hollow over which it had hung, and there he found the greenest moss he had ever seen. As he bent and felt it with his lips, because of its softness, the cool ferns touched his cheek, teaching him the music of their message to the whole world, hidden, as the best of them were, in the undergrowth and often in the darkness. When Tobias came to examine the moss more closely, he found it was really like a tiny fern itself, and also like the leaf of a tree, a Christmas tree. The whisper he heard among the ferns was that in one likeness are we all made, and it is in us all to be a shade and a coolness and a great peace."

—From "Love-Acre," by MRS. HAVELOCK ELLIS.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 4TH.

WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. J. VANSTONE

ON

"ALCHEMY AND ALCHEMISTS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

A meeting will be held in the Salon on Thursday evening, December 2nd, at 7.30 p.m., when an Address will be delivered by Mr. E. Wake Cook on "The Aftermath of the War: Harmonial Reconstruction."

(The arrangements for next year will be announced later.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 19th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, October 21st, at 5 p.m., the second of the series of lectures on Astrology by Mr. J. Henry Van Stone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, October 22nd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, October 22nd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Oct. 21st—"The Houses of the Horoscope."
Oct. 28th—"The Building of the Horoscope."
Nov. 4th—"The Judgment of the Horoscope."

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."
Nov. 18th—"Taoism and Confucianism."
Nov. 25th—"Thibet and its Spiritual Message."
Dec. 2nd—"Epicureanism and Stoicism."
Dec. 9th—"Neo-Platonism."
Dec. 16th—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS

BY JAMES COATES.

(Continued from page 484.)

July 12th, 8 p.m.—Shortly after the usual opening, a Mr. B—, from the North, had described to him a nephew, "Alex," who, it was stated (very much to the surprise of the visitor) had been killed "away up country"—somewhere in South Africa. The spirit voice detailed the sad story of his life and his passing out. This was followed by other developments equally surprising. Mrs. Wriedt saw someone "building up" near the door, just behind Mrs. Coates. We surmised who it was, but were not certain. Then "Nearer, my God, to Thee" was sung, accompanied once more by the invisible cornet-player, after which Mrs. Coates's son, David Simpson, whose form Mrs. Wriedt had seen building up by the door, spoke to his mother and to me. He told us about Agnes, his sister, and of others passed over, and intimated that Agnes and he had decided not to say much at these sittings, but would come later on when the bulk of the visitors had received messages from their friends. All this was in keeping with David's nature, and we were quite satisfied to wait.

One of the surprises to us at this séance was the following: Mrs. Wriedt said, "I see an old man with an anchor, and I see the name Pepper. Does anyone recognise that?" Mrs. Coates said "Yes." She never saw this man in life, but had heard of him at a séance some time previously, when he came to our circle and addressed a Miss G— F—, and desired a message to be sent to her father, one Bryce F—. The details of the story are too long for re-statement. This was the first time this (Captain) Pepper had used the psychophone to speak to us. He said Captain F— was with him, and wished to be remembered to "Bryce" as he was the only one in Rosa (Rothesay) "who kent about Maggie an' them a' in the auld days." He thanked Mrs. Coates for placing her mediumship at his service, and soon passed into the silence to make room for others.

"Dr. Sharp" informed Mr. B— that there were three of his family present who had passed out—viz., "an old man of the name of Robert, a lady named Lizzie, and Thomas, a brother." A voice spoke to Mr. B—, but he either did not hear well or was too surprised to speak. The conversation was not a success. He complained that he did not recognise the voice. "Dr. Sharp" explained that it was not whether he recognised the voice, but whether he recognised that what the voice said was correct. "There was a time coming," said the doctor, "when the deaf will hear and the blind see, but there is no need to force these facts upon people. The movement is a forward one and cannot be hindered." Patience was counselled. "Spiritualism existed long before Christ. It is the living germ in all religions, and it will be through Spiritualism—the coming religion—that the empty churches will be filled and the teachings of Christ practically carried out."

Although "Dr. Sharp's" opinions are not evidence, his voice was one of the outstanding features of these séances, and the way in which he cleared up matters and ultimately helped "Alex" to tell the sad story of his life and its cutting-off by Kaffir boys was both evidential and phenomenal. There were Ellen, or Eleanor, and Harriet and many others whose identity was brought home to my friend Mr. B—. In this séance we had a fine etherealisation of Mrs. McCallum's boy John, and this was followed by another luminous form, which appeared to be that of a certain Sarah Park, who wished to communicate with Miss Arrol, of Eastlands, Rothesay. A voice purporting to be Sarah's had a long talk with Miss Arrol. Another visitor, Donald Smith, had a lively conversation with a friend present, and to establish his identity made a reference to "Nellie," a dog.

"Dr. Sharp," who made some sweeping statements about animal life in the spirit world, requiring a closer examination than I can give here, had something to say about the voices. "We have to materialise a thorax with vocal chords, and teach the friends to speak." They could not do everything. All could not get to speak; the power could only exist when

the right vibrations were present. He had had eighty-six (!) years of the séance-room, and when he first came, and for years afterwards, his voice was as weak as the poorest heard in the room. "The spirit friends come back because they love you, and they speak because they have been taught by us." He asked for greater sympathy for mediums. Their path was not a flowery one. He was pleased with the way the friends had been able to speak and with the reception given. He suggested patience to those who had not yet heard from their friends; there was only "one eye and one ear" (in Direct Voice conditions) which could be used. All of which appeared to be very reasonable.

July 13th, 2 p.m.—At this sitting Mrs. Wriedt gave several of her wonderfully clear descriptions, which were recognised, and voices addressed Mr. Morrison, of Edinburgh; Mr. David Gow, journalist; and Mr. John Berry, M.P.S., chemist, London. Mr. Berry's wife, who died of cancer in the throat, had a most affecting interview with her husband. She spoke about her two boys and their grandmother, and gave instructions about matters which she desired carried out. Agnes, Mrs. Coates's daughter, spoke to her mother for a little while, and afterwards etherealised. I could not discern the features, but there was a gracefully-formed luminous figure observed by eighteen witnesses. An old friend of my wife's, "Susannah Mairs," came and addressed her, calling her "Jessie Anderson"—the name by which Susannah knew and addressed her on earth. Then we had again another dog incident. A dog was seen by Mrs. Wriedt, and immediately afterwards was heard running about and yelping. "Dr. Sharp" said it was one which had been poisoned by Mr. Berry in the discharge of his duties. Mr. Berry thought it was possible that this was one of the dogs he had destroyed, and said that in the future he would refuse to destroy dogs.

A voice, which we thought at first was addressing my wife, said: "I'm your sister." Mrs. Coates, whose sisters are still on earth, asked: "Who are you, friend?" "I'm for my sister Etta. I am Annie!" "You are for Mrs. Wriedt?" "Yes, Etta, mother is here, and she sends her love. Philip [Mrs. Wriedt's husband in Detroit] thinks it is about time you came home. You've been away long enough." Mrs. Wriedt understood. "Philip has clipped the dogs, and everything is going on all right, but he thinks it is about time you were coming home." This sister, having delivered her message, went away. Mrs. Wriedt mentioned that her sister Annie had come through Mrs. Coates's mediumship two days before.

Raja spoke to Mr. Reid partly in Hindustani, while Mrs. Flockhart was addressed by someone in French, claiming to be Jeanne d'Arc, and by one Christina (?) in Italian. The French of Jeanne d'Arc was certainly a little archaic. The Italian, save an odd word here and there, I did not understand. Mrs. Flockhart's statement has not reached me at the time of writing these lines. The Italian appeared to be a sculptor who at one time had some dealings with Mrs. Flockhart's husband, who in his lifetime was an eminent architect well known in London and throughout the profession. Later at a private séance Mr. Flockhart manifested to his wife.

July 13th, 8 p.m.—Mr. David Gow, journalist, London, inspected the séance-room in the morning and expressed himself as pleased with the hygienic arrangements, and while there I was suddenly influenced by Mr. W. T. Stead and in that personality spoke to Mr. Gow. The exact purport of the communication is not given, and is only mentioned as it explains an incident which occurred at the evening sitting. At the close of that sitting a loud voice, having the characteristic ring of Mr. Stead's voice in life, made itself heard interchanging greetings with the sitters and Mrs. Wriedt in the most genial and hearty fashion. It was all so natural, so human and good-natured as to make one forget the grave issues involved in these startling phenomena. Then in more serious vein the speaker bade us never forget our privileges. "May you understand how priceless life is, how precious are the moments given you on earth. May you have courage to carry on the good work you are doing here. Be steadfast. God bless you all."

Turning to me, the voice continued: "Now, Mr. Coates, my girl [Miss Estelle Stead] has written to you and I want to tell you she will do all she can to help you."

I replied: "Miss Stead has written me, and will, I am sure, do what she can. I must thank you for the way you have helped me to conduct these sances, Mr. Stead."

"Oh! you're on right lines, go ahead."

Mr. Gow: "Mr. Stead, I will be glad if you will conclude the message which you gave this afternoon?" Mr. Stead: "I did not speak to you." This was a surprise. Mr. Gow: "You spoke to me through Mr. Coates." Mr. Stead: "Oh, yes, that was in the forenoon." He left abruptly, nothing further was said, and there was no etherealisation.

In subsequently commenting to me on this manifestation, Mr. Gow said: "I was looking for evidential material and saw nothing in the whole of the Stead incidents of striking quality as regards what was said. It was the voice and the manner, the dramatic element, that appealed most to me as demonstrative of personal identity."

The foregoing shows the correct and cautious spirit of the genuine investigator. Mr. Gow did not know enough about Mr. Stead to appreciate his references, but he knew sufficient to recognise the energy and persistency of purpose characteristic of the man, and also the Stead-like voice which addressed us and to which so many have borne testimony, as set out in "Has W. T. Stead Returned?"

July 14th, 8 p.m.—Many of those who have been present at these sances have testified to various instruments being played, both players and instruments being invisible. I will mention one out of many occasions on which this has occurred. This evening, while we were all singing "Auld Lang Syne," with Scottish fervour, the cornet accompaniment was remarkably clear and sweet. Sixteen reputable persons present certified to the fact. At this meeting Mr. Berry had his last affecting conversation with his departed wife. As I sent the full account to Vice-Admiral W. Osborne Moore for his work, "The Voices," I need not reproduce it here.

Mr. McCormick, of Belfast, was greeted by someone of the name of Dempsey, who, by way of introducing himself, whistled what seemed to me to be "St. Patrick's Day in the Morning," and various tunes, and then spoke: "How dae ye do, Mr. McCormick?" The latter replied, "I do not know you." "Listen tae me, Mac. Dae ye know the Dalleys?" "No." "The fellow that used tae play the fiddle?" "No." The voice said, "Did ye know Burns?" "Yes, I knew several of that name." "Well, did ye remember the Learies?" "Old Jim Leary?" "Bless me, man, didn't ye know Doctor Leary?" "Yes, Mr. McCormick did know Doctor Leary." "Did ye know the ould constable, the man that got the yellow tie?" "No." The voice: "Isn't he dense? Dae ye know the blacksmith in the village where ye was born?" "Yes." "Well, then," interposed "Dr. Sharp," "this man worked for him and shod your father's horse." Mr. McCormick now picked up the threads of lost memory.

(To be continued.)

SOUL SOLITUDE AND SURVIVAL.

In a Sunday newspaper, "Panthéist" offers what to us is a novel argument for a future life. It is the essential loneliness of the individual soul and its proneness to be misunderstood by its fellows. Even parents, argues "Panthéist," however much they care for their children, do not understand them.

We come into the world from we know not where—alone; we live our life—alone; we die and go out into the unknown—alone. Is not this the surest proof of the continuation of the individual after death, this being always alone and misunderstood? It shows that each living thing is *itself*, not an interchangeable thing with other living things. Perhaps after this life one will be—understood!

We should call the fact an indication rather than a proof of the survival of individuality after death. Certainly it is not the "surest proof."

THE man called to a great work must not waste his life on trivial things. He must not act like the keeper of the lighthouse who gave to the people in the cabins about him the oil which was intended for the mighty lanterns of the sea.—MAETERLINCK

ANSWERS TO QUESTIONS.

At the rooms of the London Spiritualist Alliance on Friday, the 8th inst., Morambo, the spirit guide of Mrs. M. H. Wallis, displayed his usual readiness in answering without hesitation the written questions sent up by the audience. One of these queries was to the following effect:—

In a pamphlet on the next state of existence the writer expresses the view that in describing the next world as having hills, valleys, lakes and rivers, Andrew Jackson Davis was speaking "in an elementary way to elementary scholars." Is this correct? May there not be geographical features in the next life as literally as there are in this?

Morambo replied that practically that was so. At the same time it should be remembered in dealing with spiritual conditions that however strongly the claim might be made that they were like the physical there was a wonderful degree of difference. We spoke, and spoke truly, of the spiritual body bearing a resemblance to the physical body, yet there was also, judged by earth standards, a great unlikeness. In practically the same way one must deal with this question of location. There were the varying conditions—beautiful flowers, wonderful foliage, sparkling waters—and these were presentments of the spirit side of life which appealed to the eye of the observer, but to say that the conditions were exactly the same as on the earth plane would be incorrect. There was a much more intimate relationship on the spirit side between a man and his environment than on this side. Here a man, if he had the means, could practically visit any country he chose without possessing any special fitness to gain him admission to it, but on the spirit side it was necessary that there should be in him a degree of responsiveness which would fit him for the new surroundings and enable him to perceive them. On this side men were conscious of limitations of distance; on the other side these limitations did not exist to the same extent, but there was instead the necessity for the fitness of which he had spoken. Two spirit people might stand side by side, and to one there might be but a hazy presentation of the scene before them, simply because he was practically undeveloped; while the other, possessing a greater degree of responsiveness and more power of penetration and depth of understanding, would perceive much more. There were these differences between spiritual conditions and physical, but the very fact that dwellers on the spirit side of life possessed a real body presupposed that they had a real place to dwell in and all that that fact implied.

Morambo was next asked how, unless reincarnation were true—and on a previous occasion he had expressed the opinion that it was not proven—it was possible to account for the evident inequality in men's physical, intellectual, and moral endowments, for the differences between their heredity and environment, for the success and happiness of some and the failure and misery of others. How could such inequality be compatible with Divine love and justice?

In reply Morambo said that one of the charms of life expression was diversity and variety. As no two leaves were exactly alike, so in facial types and expressions there was wonderful variety, and he did not see that we were called upon to explain why these diversities should exist, or to account for the differences in human experience. Because of existing conditions and because of the fact of individuality, there must be differences of circumstances, of talent, of power, of quickness of perception. It was claimed that there should be equality of opportunity, but on the spirit side there was abundant opportunity. A man was not cut off entirely from the physical simply because he had doffed the physical form; gathering what he could from this world's experience he went on, equipped to a certain extent for the spirit side, and it seemed unnecessary that there should be repeated embodiments on earth. As an illustration Morambo imagined an individual on this side occupying a permanent and honourable position. Tracing his history back to childhood we found that he was a rebellious boy, who did not conform to the rules, and gave his teachers so much trouble that they welcomed his transference to the higher school with a sigh of relief. But he learned as he went along and gradually gained much that stood him in good stead and qualified him for the exalted position he now occu-

ped. Should he be taken out of that position and, without his knowing why, be put back into the infant school? Yet that seemed to be one of the claims put forward by Reincarnationists—that because you have not done your best here, therefore, even though you are qualified for a higher plane, you are to have your memory blotted out and be put back to begin afresh. Morambo questioned whether love and justice would be shown in substituting one dead level for the present wonderful diversity of life. On the other hand, he claimed that if one looked beyond the experience of death to the more abundant opportunities which awaited us in the life of the spirit, the Divine love and justice were fully justified.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XII.—LEVITATION OVER COMPRESSION BALANCE, HORIZONTAL COMPONENT OF REACTION.

On page 471 I described an experiment in which the operators levitated the table over a compression balance, thus enabling me to note various matters connected with the application of the levitating force. I now desire to place on record a similar experiment conducted on a later date—to be exact, on Saturday, September 25th last—with the object of verifying and amplifying the results obtained.

Experiment 28.—Levitation over compression balance.

The balance was the one described in Experiments 21 and 22. Its maximum reading is 14lb., with an extra pound when pointer is against the stop. A piece of dark cloth was placed in the pan to facilitate the application of psychic force. I followed the movements of the pointer by keeping my finger tightly upon it (the reader should refer to Article X. for fuller details). The following are the results:—

(a) In half-a-dozen normally good levitations the pointer moved steadily round from zero to the maximum capacity of 15lb., taking about three seconds in the process; almost immediately with the complete revolution of the pointer round the dial, the table (weight 10½lb.) sprang up into the air, the pointer remaining against the stop at 15lb. for the duration of the levitation. I could always tell when levitation was about to occur by the initial movement of the pointer. This result rigorously confirms the results in Experiment 22.

(b) On two occasions of good levitation the pointer of the balance remained steady for the duration of levitation at about 11lb. instead of the customary 15lb. or more. I can at present suggest no reason for this.

(c) With the table steadily tilted on two legs, the pointer on several trials indicated a downward force of about 7lb.

(d) Sometimes if there was a hitch in the levitation, the pointer would gradually move round to 7lb. or 8lb., the table either not rising at all or tilting just a little, and then the pointer would fly back to zero. The operators would then try again for complete levitation, usually successfully.

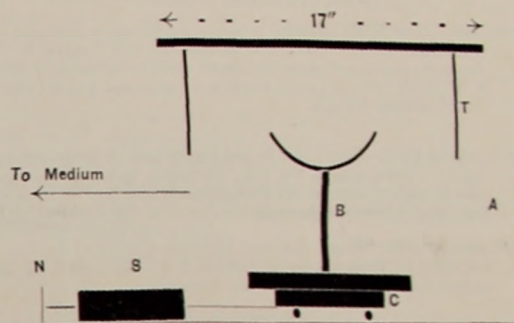
(e) I asked on one occasion that the operators should lower the table gently and remove the psychic force gradually, instead of suddenly, as is usually done. The result was that the table descended to the floor slowly, and then the pointer of the balance moved slowly and uniformly back round the dial to zero, taking about six seconds in the process.

(f) On one occasion when the table was tilted on two legs, I asked the operators to jump the raised end up and down in the air. When this was done the pointer of the balance always moved in dead synchronism. In short, throughout this experiment, there was always synchronism between all movements of the table and the varying force on the balance.

(g) While the table was levitated and the pointer against the stop at 15lb., I placed my hand and part of my arm in the scalepan of the balance. I felt no pressure at all, and both the levitation and the reaction were unaffected.

(h) I grasped the edge of the scalepan and felt it moving down while the table was being levitated, and moving up when the psychic force was removed.

The results of Experiments 22 and 28, and of others not recorded, satisfy me that the psychoplasmic field, whatever its nature, is sensitive, and faithfully transmits variations in force between the table and pan of the balance.



Experiment 29.—Horizontal component of the reaction.

I had noticed what I thought was a pushing force on the balance during levitation from the direction of the medium. To see if this was so I rigged up the apparatus diagrammatically shown above.

B is the compression balance of Experiment 28, placed on top of an iron carriage C, which runs on ball bearings and which is so free from friction that a force of ¼lb. suffices to pull it along the floor. N is a nail driven into the floor. S is an ordinary Salter tension spring balance reading to 20lb., tied to the nail N and to the carriage C. T is the levitated table. A is my approximate position of observation.

I placed a finger of the right hand on the pointer of the tension balance S, and a finger of the left hand on the pointer of the compression balance B. I then asked the operators to levitate the table, when in the usual way the pointer on B gradually moved round to 15lb., and the table sprang up into the air. The pointer on the tension balance also simultaneously moved along the scale, and the average of half-a-dozen levitations gave for it a pulling force of about 4lb. To confirm roughly this reading, I pushed backwards on the compression balance B, and distinctly felt a force of about that magnitude pushing against me.

That the horizontal pushing force on the balance B is not an independent force may be inferred from the following:—Several times during levitation strong upward jerks of the table would be given. On all such occasions the pointer on the tension balance S would indicate a sudden increase of a pound or two, and when the jerking motion was completed, it would go back to its normal of about 4lb. steady pull.

The question naturally arises as to whether the vertical force (usually somewhat greater than 15lb.) registered on the compression balance is the vertical component of the psychic reaction, and the horizontal force of 4lb. or so, registered on the tension balance, the horizontal component of the reaction.

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TO MEMBERS AND ASSOCIATES OF THE L.S.A.—Several Members and Associates of the Alliance have not yet paid their subscription for this year, and hitherto, presumably through oversight, have failed to make any response to the reminders which have been sent them. The times are admittedly hard, but in view of the exceptional advantages afforded by membership and the fact that these friends have not definitely resigned, it is presumed by the Council they desire to continue their connection with the Alliance. The Council will be happy to retain their names on the roll, but can only do so on the condition that they will kindly remit their subscription without further delay.

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THE GREAT SECRET.

In one of his pleasant books of gossiping philosophy—"The Professor at the Breakfast Table"—Dr. Oliver Wendell Holmes writes:—

It is in the hearts of many men and women—let me add children—that there is a Great Secret waiting for them—a secret of which they get hints now and then, perhaps oftener in early than in later years. . . I have many times stopped short and held my breath, and felt the blood leaving my cheeks, in one of these sudden clairvoyant flashes. Of course, I cannot tell what kind of a secret this is, but I think of it as a disclosure of certain relations of our personal being to time and space, to other intelligences, to the procession of events and to their First Great Cause.

One imagines that the Professor got very near to the secret in these conjectures, especially when he thought of it as connected with our relations to "other intelligences," for here it comes closely home to our condition as conscious intelligent beings. We can never expect to master the whole secret, for that goes to the very core of life. Even the secret of the "flower in the crannied wall," as Tennyson showed, is a problem too deep for human wisdom. But at least we can read a small part of the riddle. It lies in that phrase "other intelligences." "One of those sudden clairvoyant flashes," of which Dr. Holmes wrote, must have revealed to him in a dim yet not indefinite way how, in our earthly pilgrimage, we are linked mysteriously not only with each other, but with a great unseen company. When we speak of these invisible companions as angels or spirits we suggest a kind of division, creatures of another race, but the resources of human speech are limited, and we know that, by whatever name we call them, they are of our own kin. It has only been a false modesty that has prevented us from claiming the angel as a fellow creature. We could find warrant for the claim in Scripture, if we deemed the authority of reason and experience insufficient. The Bible speaks with gentle intimacy of the angels as "men," and in at least one place the angel proclaims himself a fellow-servant.

One has not to go far—provided one goes earnestly—into the study of spirit communion to know how literally true are such phrases as a "cloud of witnesses" and "ministering spirits." The poet who spoke of man as "lone wandering on this shore of Time," was misled by appearances, and possibly by the desire for a rounded phrase. The truth is far other. Man is companioned all the way, and it is a "brave company." To gain a clear vision of the reality would mean the breaking down of

many barriers frail but sufficient and very necessary: earth experience must serve its turn. Grades, castes, conventions and prejudices have their uses, however much the more advanced minds may revolt against them. And so it comes that only to the few is given the vision of the mighty host of unseen helpers drawn to us and to each of us by laws of attraction that over-ride all those petty rules that regulate the associations of earth. Affinity, indeed, is the one link. It exists here, indeed, but operates only to a very limited degree. Very, very rarely can the King and the beggar-maid, the noble and the serf obey that call of the spirit which bids them link their lives as true companions mated by some inward quality of attraction belonging to the very essence of life. In a higher realm of existence where all these divisions of the clay wall order are dissolved away, the law of affinity asserts itself, and ties of blood, self-interest, taste, fancy and servitude become of little account beside the great ties of love.

And so it comes that the motley assemblages of earth, bound together by links of the earth earthy—arbitrary and artificial—become transformed into fraternities united by the harmonious working of natural laws. In that larger world certain gross barriers are broken down, and the law works unimpeded. The man goes to his own place and finds his own proper estate, no longer able to seize and enjoy that of any other. Aforetime he may have been King, peer, capitalist, tradesman, serf or pauper. Now he is a *spirit*, held, willing or unwilling, by the law of his being and the conditions of his new state. By degrees his true vocation, the exercise of which may have been checked or perverted here, discloses itself, and his only hope of peace lies in fulfilling it. And for the once highly-placed man that vocation may be a very humble one indeed—friend and helper to some humble struggler on earth. But if the affinity is there he cannot help but respond to the call, becoming one of that band of "other intelligences" our relationship to which was intuitively perceived by the clear-headed thinker to whose book we have alluded.

Spiritual Affinity, then, may be part of the Great Secret—may, indeed, be the whole of it, from one point of view at least. In imagination, failing the rare gift of the higher clairvoyance, we can see the mysterious law at work, earth and heavens athrong with the unseen company of all nations and tongues and of every degree of unfoldment, fulfilling each some part in the economy of life, but all united from highest to lowest with us and with each other. The sharp divisions we make between bad and good, high and low, wise and foolish, exist only in our thought. All the differences grade imperceptibly into each other, for behind all is Spirit, the one absolute reality, the universal solvent of all seeming divisions and apparent contradictions. It may fall to the Emperor that he shall be, as a spirit, the friend and helper of the costermonger, a spirit no less than he. The peasant, poor in worldly gear but rich in love and spiritual graces, may ascend to be the companion and helper of saints and sages. The Emperor Aloysius, companion and assistant to John Stubbs, coster! James Higgs, pauper inmate of Lambeth Workhouse, and the wise and saintly Bishop Hilarion. How utterly incongruous!

But if we could break away from the magnetism of names and customs we should exclaim rather, "How natural and reasonable!" For then with a clear perception of the beauty and truth of spiritual affinity—the law of Love—we should see that the real absurdities, grotesque and unnatural, are all those relationships of men that have merely a surface meaning, and have only the sanction of habit and prejudice. Let us hasten to know something of the Great Secret here and now, that its revelation hereafter may not too utterly confound us.

THE METALLIC MEDIUM AND THE AURASCOPE.

MR. DAVID WILSON'S EXPERIMENTS AND DISCOVERIES.

SECTION I.

[NOTE.—My earlier notes published in *LIGHT* (pp. 411, 428 and 434) headed "An Account of the Psychic Telegraph," were intended as a slight sketch of what is, after all, only *one* class of phenomena—although, perhaps, the most bizarre—arising through the agency of the *metallic medium*; but the time has now come to consider as far as possible the agency itself. More especially is this necessary because there is increasing evidence that in the near future the field of its beneficent utility will be found to be almost incredibly enlarged. Indeed, it can hardly be doubted that a substance which apparently has the ability to enforce its own peculiar style of vibration upon masses of metal whose auræ normally are quite different should have a very definite effect upon the human body.

May we not have here some great therapeutic agent? If we cannot yet be certain of this, let us at least not lose sight of this great possibility.—D. W.]

The reader will, by this time, have seen that the *metallic medium*—which for the sake of brevity I will hereafter refer to as the "M.M."—appears to represent the operation of certain laws whose existence was, for the first time, something more than hinted at by the late Baron von Reichenbach. Unfortunately for many years the Baron's discoveries have been almost entirely neglected, so that it becomes necessary to set them forth in a brief review, which I venture to think—in view of the successful results of the practical application of them which I have been able to make—will present these discoveries in a much more important light.

This section, therefore, I propose to devote to a brief consideration of various propositions enunciated by Baron Reichenbach.

In setting out to master the Baron's views on the subject, the reader should be on his guard against accepting blindly many of his statements. It must be borne in mind that, in the course of such an enormous number of experiments as the Baron made, it was an absolute impossibility that in every case the sensitive should be totally unaware of the nature of the experiment. After a time the fact that a sensitive was expected to see lights issuing from magnets must have become known to a great number of people. How, then, can we be sure that every sensitive when introduced by the Baron to the magnet was totally unaware of what he or she was expected to see? Yet to eliminate the influence of what is called "suggestion," we should have to be accurately informed on the point of previous knowledge. It is clear, however, that these doubts arise in only a few of the cases, as the Baron himself had in mind the very point I have raised, and was careful to eliminate it.

For present purposes we are not concerned as to whether the *odilic* force in relation to magnets *qua* magnets exists or not. The point is that in six cases, at any rate, I have been able to confirm Reichenbach's observations with regard to what I will call the *auræ* of various elements. The following is quoted from his sixth treatise, paragraphs 206 and 207, for our purpose easily the two most important paragraphs in his book:—

These [luminous phenomena] have actually shown themselves convincingly enough. When I undertook experiments on the luminosity of crystals in the dark with Miss Reichel, she led me to notice by remarks upon the bolts of the doors, the fastenings of the windows and other metallic objects of which she spoke that she saw all such things. When I brought a freshly cleaned copper vessel to her I accordingly heard that she saw it luminous all over and that a fine green nebulous flame waved immediately above it, streaming out beyond the borders of the copper. I at once undertook a long investigation of this, which I continued and repeated for confirmation at different times, partly in Vienna, partly here, in my summer residences. From this it resulted that all metals, generally speaking all simple bodies, without any crystalline condition, appeared luminous in sufficient darkness to the eyes of the highly sensitive; that compound bodies do also, but weaker and weaker the more complex they become. To test this on different sides I brought a great number of things into the dark, one after another. Miss Reichel saw the substance of most metals with a red luminosity as if glowing; some of them white, some yellow. Over all waved a delicate flame which moved backwards and forwards over them, and was of different

colour in different metals, but was definite for each, and could be driven about by a current of air caused by the hand or the breath. The more complex bodies only exhibited flames at their points, when they were crystallised, otherwise they were mostly either surrounded by a luminous vapour, or even only themselves bright and luminous, as if glowing.

The darkness gave me an excellent opportunity of controlling the statements rigidly. I brought to her in the dark at different times, different, and then, alternately, again the same substances which no one could recognise in the dark, and it was necessarily clearly manifest in this way whether her later statements agreed with the earlier. This was perfectly the case in reference to the luminous phenomena generally; their strength and their form; also in the simple substances in reference to their colour; but not quite so in the more compound. The colour of the luminosity appears, like that of the flame of combustion, to depend upon the quality of the matter from which it issues, and upon every significant intermixture. Miss Reichel always found the following substances alike as often as I held them before her in the dark:—

1. Copper-plate, red, luminous, with green flames over the whole surface, particularly at the borders, flowing over the breadth of $\frac{1}{2}$ in. to $1\frac{1}{2}$ in., the flames rolling in from the middle towards both sides.
2. Iron plate, red, luminous; the flame of the entire surface rolling in towards the middle, and somewhat elevated there, half a hand high, brilliantly playing in red, blue and white.
3. Bismuth, red, luminous flames, and marginal flames bluish-red.
4. Zinc plates, pale red, luminous; the flame opaque white, reddish-blue at the points, jagged at the edges, uniting into a tuft at the corners.
5. Tin, cuttings of tin foil; flames dirty bluish white, streaming out weakly at the edges, with tufts at the corners.
6. Lead, blue, luminous; flame dull blue, little weaker than the tin at the borders, without tufts at the corners.
7. Cadmium, white; somewhat bluish flame.
8. Cobalt, weak blue.
9. Silver, upon paper and burnished, white, luminous; flame white, a finger's length high, not rolling together, the same at the borders as in the middle, without tufts at the corners.
10. Gold, upon paper and burnished, white, luminous; flames white, two fingers' length high, not rolling together, border like the middle, no corner tufts.
11. Palladium, strongly blue, luminous, with a pale blue vapour.
12. Platinum, white, luminous, with pale blue flames.
13. Antimony, white, luminous, with bluish flames.
14. Rhodium, red, with pale yellow.
15. Tellurium, red, luminous, white at borders; no flames.
16. Osmium, red, luminous, with greyish red vapour.
17. Mercury, red, luminous, with strong white flames and white vapour.
18. Chromium, green, passing into yellow.
19. Nickel, red, rising up to greenish yellow.
20. Titanium, brilliant red, passing into violet.
21. Arsenic, blue red, pale red vapour.
22. Iridium, blue, luminous; flames reddish blue.
23. Sodium, red, luminous; flames dull white, towards lilac.
24. Potassium, red, luminous, yellow-red on the cut surface; flames large.
25. Charcoal, red, luminous; red marginal flames.
26. Diamond, flames white, blue internally, upper points red.
27. Iodine, red, luminous, when shaken passing in some degree into green.
28. Selenium, bluish red; flames blue.
29. Sulphur, flames blue, with opaque white vapour.

A glass box set with silver fittings appeared to the observer as if full of fire at night; white flames flowed from the whole framework all over the surface.

All these results I [Reichenbach] found always the same in numerous trials, when the darkness was perfect; when this was imperfect, however, slight variations of the appearances occurred, bluish red became blue, and the like. On the other hand, the coloured luminosities did not agree so completely in compound bodies, often even varying, and therefore I can give no account of them until I have subjected them to fresh and more fundamental trials. In particular, the same alkaloids, prepared by different hands, often presented essentially different colours in their light, which apparently depended, therefore, upon their different degrees of purity.

In general these lights and flames had always something of electrical light, so that the colour, which, like the latter, varied about between red, blue, green, and yellow, was frequently very difficult to determine with accuracy. It had every resemblance of aspect to the magnetic and crystalline flame, and was regarded

by the observer only as a lower degree of those, to her, so well-known appearances to which she had been accustomed from her childhood, and of which she, at the advice of her dead mother, had hitherto never communicated anything to anyone, for fear of being regarded by other people as supernatural and haunted.

It follows, consequently, that all fluid and solid bodies, therefore all bodies of any density, generally give out emanations of light in the form of flames, appearance of glowing, and vaporous luminosity, in the same manner as the magnet, crystals, &c.

Thus wrote the painstaking and conscientious Baron more than sixty years ago.

The extent to which I have been able to confirm his observations, together with other relevant matter, will be found in my notes on the "Psychic Telegraph," Section 9 (p. 434); but the experimenter should not feel disappointed if he fails to confirm even a large percentage of Reichenbach's experiments, unless he is prepared to utilise a relatively large number of sensitives. While on this subject of sensitives I should state that I have never utilised the services of one whom Reichenbach terms a "sick sensitive." Those who have in the past assisted me have been healthy and apparently normal people.

(To be continued.)

WITCHCRAFT AND SUPERSTITION.

In the introduction to "The Devil's Mistress" (Rider & Son, 6s.), Mr. J. W. Brodie-Innes assures us that, wildly fanciful though his story may appear, it is "an attempt to portray exactly one of the most curious phases of belief or superstition that ever passed over this country—the witchcraft, namely, of the latter part of the seventeenth century"; also, that all his leading characters are actual historic persons, and the incidents narrated of them vouched by contemporary writings. Viewed in this light as an historical record, the book has an added interest apart from that due to the manifest charm of the author's style, the natural way in which the story is told and the impression of sober seriousness conveyed in the telling. These features do much to beguile the reader of any instinctive feeling of repugnance which the idea conveyed in the title may excite in him. Indeed, the devil conjured up by the author is so human-like that he is hard to recognise in his supposedly true character. A being who is to be credited with the authorship of all evil would have to be worse than the very worst of men, and the Dark Master of Mr. Brodie-Innes' legend is no more than that is Milton's Satan. For our part, we doubt if there be any devil more to be dreaded than our own weaknesses and passions. By way of indirect allusion to incidents in the story, we doubt also whether any magical power to harm the innocent can reside in an incantation apart from the evil will of its pronouncer, and we are equally disinclined to credit the healing or protecting virtues of the cross, or any other sacred symbol, separated from the spirit of love and self-sacrifice which it symbolises. Hate, indeed, may inflict some injury on its object, but being itself a madness it must needs inflict even greater injury on its subject. We may grant the possibility that, as our author suggests, some strange manifestation of supernatural power, either evil or good (if one, probably the other also), took place some three centuries ago and yet hold that if this was really the case there also existed, inextricably mixed up in that manifestation, the most unwholesome, slavish and fear-inspiring superstitions, alike dishonouring to God and harmful to men, which, we trust—with their hobgoblin crew of Lords of Fate, powers of the air, &c.—will never be resuscitated.

D. R.

We know that under the influence of suggestion the subconscious will accept and act upon ideals that we in our conscious selves are yet incapable of realising, and therefore beyond question we possess the power of tuning ourselves upward in the direction of those ideals. This it is to vibrate to the higher tones of being and so to learn more of truth. This is the only learning that weighs anything in the truest scales, the learning of charity, or, in its honest name, Love.—"Nerve Control," by H. ERNEST HUNT.

SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 488.)

The narrative summarised in my last article related to the experience of one near death, and the following incidents bear on the same point. As they are connected with personal friends of mine I should probably not have overcome my disinclination to publish them but for the war, which has created so tremendous a need for comfort and so universal a desire in all our hearts to share any comfort we have with those with whom we are united in a common tribulation. The following message was given in a private circle some years ago:—

These experiences are sacred, not to be lightly spoken of. Give others the truths we teach you; do not force on them the knowledge of how these teachings come. We want you not to hang back when it is right to speak, however. Pour out, share the blessings we give. The mighty One says to me, "What soul have you saved?" and I say, "I have saved this one."

That is a message which now calls urgently for willing response. Many may be "saved" from gloom and despair by the glimpse into a brighter world which can be given by simply stating facts.

A friend has written, at my request, the following account of her mother's death and given me permission to make use of it:—

My mother, who had been very ill, was sitting by her bed when she asked me and a friend to assist her into it. We did so, when suddenly a bright light came upon her face, so intense that I, for a moment, had to cover my eyes. The friend said, "Your mother is going." We watched her a few minutes, then she repeated slowly, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 15, 16).

Then large tears rolled down her cheeks, and she said, "Is this going back to earth again?" The light gradually faded, but had not quite passed from her face until some time during the night, when for the first time she opened her eyes. She then told me she remembered our helping her into bed, when a form seemed to guide her up, up, until she saw into heaven, and upon looking at the many people she saw there she repeated the verses we had heard; she also said she saw much she could not tell me, and then she came back to earth again. I may say she died on March 13th (i.e., seven days after this experience) after a week of most terrible suffering, but she never failed to realise, as she often said, that "Underneath were the Everlasting Arms."

Here follows my friend's signature.

The persons (a mother and son) concerned in the circumstances I am about to relate have both passed on, and I am sure they would not now object to my publishing the facts.

I was intimately acquainted with the mother, and knew her arduous life, full of trials and bereavements. At the time now referred to she was a widow,* and all her children had died except her youngest son who, having made a miserable marriage, had come home at the age of twenty-three to die in her house. I visited him when he was in the last stage of consumption, and knowing that I might not see him again (I was leaving home for a short time) I wanted to say something that might be helpful to him, but I found him silent and unresponsive. I had reason to know that he had not done all he could for his mother, that he had been selfish and idle; he was now receiving from her all she could give, and, as I thought, not realising his past neglects. He knew that he was dying, so I did not hesitate to refer to the fact, and I urged him to try when he had passed into the other life to help others. I hoped that the thought might remain with him, and, perhaps, bear fruit when he had awakened to his new surroundings. I never saw him again, and when I heard that he had gone I felt sorrowful about him. His life seemed colourless and futile; I could not think he had made a good start in his spiritual development, his death being apparently

* My friend had worked for her daily bread from childhood, and was often the sole bread-winner of the family. Her husband was Irish; thus there was a Celtic strain in the family, which may have some bearing on what follows; for, as is well known, this race is psychically gifted. She was a very practical, clever woman, and as far as circumstances permitted, a reader and a thinker.

hastened by his own folly. A fragmentary life like that sometimes makes it hard to realise that God really cares for such apparently insignificant failures. However much one may dislike the thought and resist it, the question springs up unbidden.

When I returned I received in a private circle of friends a message of comfort for the mother from a sister of the young man (who, for convenience, I will call Jim). This sister I had also visited in her last illness. The message, which came through a sensitive, bade me "Tell mother though the home is dark I will bring love-light and flowers into it." I asked, "Are you with your brother and sister [who had also died]?" The answer was, "Yes, they met me at the gate."

I was puzzled as to how I could deliver this message. I had often spoken to my friend about the nearness of those who pass into the unseen world, but I had no reason to think that she knew anything about how messages might come. I hoped that somehow I should be shown what to say, and I soon went to see her. When I arrived I found that the way had been quite prepared, and my task was easy.

What she told me I recorded in a notebook the same day; it is from these notes that I draw what follows.

Jim had died on a Thursday. On the previous Sunday the end appeared to have come; as his mother thought he was dead she closed his eyes, but after a moment he revived, and he then told her he had seen something beautiful. In the course of the next four days she several times thought that he had gone, but again and again he seemed to come back. On one of these occasions when she thought all was over he said as he revived, "God is not ready for me yet; the gate is not open yet." As she told me this the mother added, "He gave me messages." Looking up, he said he saw two of his sisters and a brother, who had died within the last few years, at the top of a golden ladder. His brother, he said, could only get part of the way up (or down, I forget which word she used), and he added, "Mother, I cannot find Bessie." His mother told me that Bessie had passed over twelve years ago when Jim was still a child and she suggested that perhaps she had passed over "too long ago and could not show herself." Jim added that Mary was beautiful. This was the sister who had sent the message through me; she was a pretty girl when I knew her and a gentle spirit. The mother told me that she believed that in those moments of collapse he went away and saw her other children and brought her back these reminiscences which she called "messages."

What impressed me most in her account was the change which she noted in Jim himself after these moments of physical collapse. His apparent obliviousness to his own past failures was gone, he expressed his great regret to his mother for having been idle, and lavished love and gratitude upon her. She was surprised to see the son who had been so reserved speaking so freely. "There is no death, it is only like going into the other room; God has taken away the sting of it for you," she said to him, and he seems to have felt that this was so. She said to me, "It seems as if he was caused to live those four days that he might testify to the other life." "I cannot grieve," she added, "although I am childless." "They are up there," I said. "Yes," she replied, "they are up there." It was easy after this to give the message that had been entrusted to me.

Perhaps the whole of this short chapter of experiences is also a message entrusted to me; if so, doubtless it will reach those for whom it is intended and who have been prepared to receive it, as my friend was. It may reassure them, as it did me, enabling them to catch the tones of the "sentinel,"

Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.

("In Memoriam," CXXVL.)

*Spirit nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that Power which alone is great,*

Nor the myriad world, His shadow, nor the silent Opener of the Gate.

("God and the Universe.")

(To be continued.)

WHAT IS TO FOLLOW THE WAR?

This is a question which has been filling many minds, among them those of two earnest and eloquent writers in the October "Vahan." Dr. Haden Guest writes:—

What of social problems after the war? What of poverty? Shall we who can spill out millions of gold and hundreds of thousands of lives, control railways, factories, food, and all the details of life, dare to talk again of the impossibility of organising to abolish poverty? And will the millions of workers, well fed and cared for as fighting machines, ever consent to go back to the narrowness and stinted lives they led as wage-earners under industrialism? Will they consent in England—in France—in Russia—will they consent anywhere? . . .

These are only the first questions of the new world now beginning.

A sound organisation of industry, the securing to all of a competency and the chance of a share of ordinary well-being (now denied to millions), all this only clears the field of discussion of the discreditable inherited lumber of the past. In the new world will emerge the vital issue—what do we want to do with our life?

The stock phrase, "methods of peace," provokes Hope Rea to inquire what the peace is whose methods we are urged to use. The world is not out against Prussian militarism alone. The covert war of nineteenth century civilisation may call itself Peace, but we know it to be but a wolf in sheep's clothing.

The callous destruction of beauty in Nature and Art, at the behest of "industrial necessity"; the slow stunting of physical and mental growth in industrial populations; the starving out of the peasantry; the existence and nature of the "hidden scourge"; the irresponsibility of wealth; are these methods of a veritable Peace? . . . Any condition of Peace commensurate in value to the awful price now being paid, must be of a nature so fine as to arouse a passionate enthusiasm equal to that evoked by the war.

NO STRANGE WORLD.

When at first you enter that soul life it may seem to you that there is very little difference between that life and the world you have just departed from; to all appearance people will seem much the same to you, the outward circumstances of their lives will have strong marks of similarity, and the general condition of the world itself will be so similar to the general conditions of the world from which you have departed, that you might almost think you had fallen asleep in one country and had awakened in another. Yet this remarkable similarity is a wonderfully beneficent providence upon the part of the Eternal Wisdom; for if the translation from one world to the other involved a sudden and complete change and alteration in conditions and relationships, why then so sudden a change would result in such a shock to the consciousness that in all probability people would be seriously affected by the suddenness of the transition and its resultant consequences. Divine beneficence thus works to meet the requirements alike of the meanest and the greatest of humanity; for when the average individual awakes and finds himself surrounded with scenes somewhat similar to those with which he has been long acquainted in the world he has left behind, the shock is lessened and he feels how natural it is that he should be living in this new world, and he says, "It seems to me I have been here before; I am familiar with the scenes and people, and really it is a natural place for me to be in"; and there is some truth in this supposition. In the hours of sleep when curtailed slumber has enclosed the outward mind and sense, the soul is sometimes awakened to the glories of the life beyond and has then caught faint glimpses of its beauty, and mingled, perchance, with its people. Therefore when he comes to the Soul World, indistinctly at first, but gradually disclosing itself, he recognises that the familiarity of the world about him arises from the fact that he has seen and known it before he actually became a permanent resident therein.

—From "Practical Occultism," by J. J. MORSE.

THE Virgin Mother! There is certainly a symbol here, and it is in Nature. What does the symbol hide? This truth, perhaps, that man proceeds from God, and not from man.—PIERRE DE COULEVAIN.

A RECOGNITION.

BY C. I. CHAMBERS.

The following instance of a dying child seeing and recognising one who had already passed over came to my notice a few weeks ago while nursing in our County Hospital.

I was on night duty in the lower military ward when Nurse L—, who was in charge of the men's general ward upstairs, having half an hour off, came down to have a cup of tea with me. We talked of various interesting cases under our care, and presently I asked:—

"How is little Brown?"

Nurse L— shook her head. Tommy Brown was a boy of about twelve, upon whom a severe operation had recently been performed. It was the only chance of saving the child's life, but the poor little ill-nourished body had been unable to stand the shock. He came of a large and very poor family; the mother found it almost impossible to make both ends meet, and just at the age when he should have been having the most strengthening and frame-building of foods, he seldom knew what it was not to be hungry, and the nights on which he did not go supperless to bed were easily counted. Consequently his vitality was low, and instead of picking up he had grown gradually weaker, in spite of every care and the constant patient attention of doctors and nurses.

"I don't think he can last till morning," said Nurse L—. "I can tell you we have been having a creepy time up there. It was exactly this day two years ago that his father died in the bed just opposite where Tommy now is. He was the most ghastly-looking man I ever saw. Hollow cheeks and prominent teeth over which his lips were tightly drawn, bulgy eyes that towards the end turned in and squinted most horribly down his great beaky nose. His death haunted me for months, I shall never forget it! Even now when I shut my eyes I can see him as he lay—just this night two years." And Nurse L— shuddered at the recollection.

After a pause she resumed: "Poor little Tommy! Several times I thought he had gone, but an injection—the doctor has ordered them every four hours—seems, as it were, to jerk him back to life. It is awful, he gives a kind of gasp, opens his eyes wide, and fixes them on the opposite bed.

"Mum," he said awhile ago to his mother who has been sitting by him all night, 'there's my Daddy.'

"His mother looked in the direction in which he feebly pointed, but could see nothing beyond the empty bed and the blank wall.

"No, dear, there's no one there," the poor woman said, trying to soothe him.

"Yes, there is. Can't you see over there by that bed?" and he pointed once more to the bed where his father died. "Won't you go and speak to him, Mummy?"

"But again Mrs. Brown could see nothing, nor could I, nor could Nurse Y—.

"What is he doing, darling?" whispered his mother.

"He's looking at you, Mum." A few minutes later, "Now he's looking at me, Mum, he's looking at me, he's beckoning to me, he wants me to go over to him." He tried feebly to raise himself; we quieted him as much as we could. Once his mother, thinking the child could not notice, whispered to us: "His dad is dead this two years, you know"; but Tommy heard.

"No, he's not; he's over there by the bed, beckoning to me. Don't you see him over there beckoning to me—beckoning—' and so on till he goes off into unconsciousness again."

Nurse L— rose and crept noiselessly towards the door.

"Now I must go back, but I can't say I like it much," she said, in an awed voice.

At five o'clock Tommy Brown answered the call.

MAN is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early, or too late.

—JOHN FLETCHER.

THE PHILOSOPHER'S TRIUMPH.

The philosopher sat in his chair writing and by him stood a table covered with books, and in the centre of the table bloomed a posy of flowers placed there each morning by his wife.

Now the chair and table and the flowers never let the philosopher know they could talk to one another. For there are many things happening in this world that even philosophers can never be allowed to know.

"It is most unjust," said the chair. "I ought to be a man. My man never consults me or my wishes. He just moves me where he likes and then sits upon me."

"I fully agree with you," replied the table, "you and I should have been consulted before this ridiculous world was made. I ought to choose the things that are put upon me. There is only one consolation: you and I have birth and lineage. We don't change from day to day like those flowers—mere parvenus!"

The flowers were listening and they nodded their pretty heads and sighed and whispered to one another—

Time flies, time never is. All things change. But when we pass away, we pass away our lot fulfilled. For we are beautiful and beauty never dies.

And the philosopher wrote and wrote. He had begun writing long years before, when his hair was ruddy brown: now it was white. And his eyes gleamed, for he had triumphed. He had already proved that tables and chairs and flowers do not really exist. Now, at last, he had proved that he did not exist himself. So his eyes gleamed in triumph.

Slowly and with tender care he put together the pages of his completed MS. And he sat gloating over the accomplished work.

Suddenly the door opened and a little child ran in, crying—

Granpa! Granpa! They said I mustn't, but I mus'. I wanted you and you wanted me, didn't you? And I love you for ever and ever, and you love me for ever and ever. I know you do.

The child had taken possession of the philosopher and, as the philosopher took possession of the child, he did not know that the wild incoming had scattered the leaves of the MS. on the floor. And the philosopher kissed the child, holding her close to him lest she should see there were tears in his eyes.

Then Love, who never dies and is always everywhere and nowhere, flew in at the window and shook with laughter at what he saw, while he scattered into greater confusion the papers on the floor.

GERALD TULLY.

IN THE LAND OF THOUGHT.

In the course of Mr. Brodie-Innes' strange story, "The Devil's Mistress," the heroine has the good fortune, through the kind offices of a friendly fairy, to be made free of Elfinland, and there she learns a wisdom she had sorely needed:—

"This is the land of thought," they said; "thoughts are things with us."

Wonderful pictures passed before her wherein she saw the realities of things. She saw a perfectly ordered world, where everything obeyed a great divine law, but through this the children of men wandered purblind, seeing contradictions, and cruelty, and injustice everywhere because they could only see a part of the great whole. She saw how that part which they saw, and which they called the material world, seemed to them the reality. Only a few, such as bards and poets, could penetrate the realm of thought and see what lay behind, and these the world termed mad. . . . In the world of thought she knew that man has an immortal part, but his body dies and decays. What then of the bodiless spirit, when the instrument whereby it gratifies its desire is perished, but all the desires are still vital, the burning thirst for the water of life, whereof no single drop can touch the parched lips? Nothing left but the eternal torment of unsatisfied, unsatisfiable longing. . . . As the pictures passed before her and the verities of things became clear she saw that there was no punishment but the certain and logical result of a cause. She saw, too, that the trouble and unhappiness of the world arose from the contest of the material world with the world of thought, the spiritual world.

SIDELIGHTS

Mr. W. S. Hendry, of 245, Vauxhall Bridge-road, S.W., is giving free treatment by electro-vibratory healing methods to soldiers and sailors.

The Newcastle "Evening Chronicle" recently gave an account of a successful séance for the Direct Voice held in that town at which Mrs. Roberts Johnson, of West Hartlepool, was the medium.

The "Star" of the 9th inst. contained a portrait of Mrs. Despard, reproduced from a fine camera study. "Of Fighting Stock" is the "Star's" description of Mrs. Despard, with special allusion to the fact that she is the sister of Sir John French.

Nineteen out of the twenty manuscript books left by the late Rev. Wm. Stainton Moses, "M.A. (Oxon)," have been typewritten, and are now in the L.S.A. Library. The missing book is No. 3, and has never been in the possession of the Alliance. Whoever possesses it would confer a great favour on the Council by lending it for the purpose of having it copied to complete the series of typewritten volumes.

While on the subject of missing books we have been asked to request that those who have borrowed books from the Library of the Alliance in the past and have omitted to return them when due will kindly do so, as certain volumes have been absent from the shelves for some months and their present whereabouts is not easily traceable.

We learn that an effort is being made to start a Spiritualist society at Richmond, Surrey. Any of our readers, resident in or near that important centre, who are interested in the work and would be willing to help, are invited to write to, or call upon, one or other of the organisers—Mr. C. J. Stockwell, Pantile Bridge, Hampton Hill, and Mr. D. Brown (secretary *pro tem.*), 98, Canbury-avenue, Kingston-on-Thames.

"Artisan's" appeal that some reader would send him LIGHT when read resulted in quite a shoal of kindly responses, only one of which could, of course, be accepted. And now we have a reader in Hong-Kong (O. A. C.) who generously sends a year's subscription for the same object. As O. A. C. gives neither name nor address we are unable to return the money, and are therefore devoting it to supplying the need of other would-be readers who, like "Artisan," cannot easily afford to purchase the paper.

By way of discounting the value of calculations regarding the length of the war, based on the numerical manipulation of vague texts in the Bible, "Mathematicus" quotes in a contemporary an amusing story told by the late Sir Robert Ball. It was to the effect that, after a certain theorist had tried to prove by measurements that the Pyramids contained some mysterious astronomical secret, one of the audience got up and said:—

I think the methods are of the greatest interest. They may be extended to other things. I find that if I divide the diameter of my hat by the procession of the equinoxes, add the logarithm of the depth of the hat to the co-efficient of the aberration, and take the square root of the whole, I arrive at a number which is the identical age of Mr. Gladstone.

On the other hand, another correspondent draws attention to the following predictions of the late Rev. M. Baxter: "The end of this age. Extraordinary European wars! The victory of France over Germany. Extension of France to the Rhine. The Turkish Empire dried up. Britain giving self-government to Ireland and India. Syria, Turkey, Bulgaria, with Rumania are to become changed," &c. The correspondent adds: "Thirty years ago I publicly stated to the Rev. M. Baxter that he was wrong in saying Great Britain would be in this European war. I now withdraw that statement."

In the course of his address on "The Ethical and Spiritual Aspects of the War" at Attercliffe, Councillor Appleyard predicted that the outcome of the war would be that the whole civilised world would stand on a higher spiritual level, and that the concentration of the mind of the nation on the Divine source of consolation would bring down a corresponding influx of spiritual influence to which the souls of men and women would be more responsive than ever before.

The current issue of "The Journal of the Alchemical Society" contains the presidential address of Professor John Ferguson, LL.D., entitled "The Marrow of Alchemy," a critical commentary on the book of that title, published in the middle of the seventeenth century. Of Starkey, the reputed author, it is said that he obtained the white elixir, and by its means obtained several hundred ounces of fine silver by merely projecting a small quantity of the elixir upon mercury. He experimented successfully with copper, iron, brass, and pewter. Nevertheless, like many others who have claimed the possession of the secrets of great wealth, Starkey died in poverty.

The third report of the Emergency Committee for the Assistance of Germans, Austrians, and Hungarians in Distress is a noble record of humane work in which the Religious Society of Friends have taken a leading part. It is pleasant to learn that a somewhat similar movement was started in Germany for the relief of foreigners there, and that its promoters were greatly stimulated in their work for alien enemies by hearing of the efforts of the Committee in England. The Committee has done valuable service in the relief of suffering, and has the sympathy and support of the Archbishop of Canterbury and many other men and women of note.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Psychic Telegraph.

SIR,—I have read with interest Mr. Richard A. Bush's letter in your journal. I am very pleased that my notes have interested him. With regard to his condemnation of my views, it must be remembered that I have to look at these matters and try and envisage them not only from the Spiritualistic point of view but from that of the average sceptic; and I do not honestly think that the time has yet come when it is possible to say with justice that we have *absolute proof* of the survival after death of man. I am not seeking, as Mr. Bush suggests, a "proof of proofs," because the proof that I am looking for would rest more—if I may so express it—on a physical basis, while the proof he offers is more of a mental weighing of the evidence. Mr. Bush, however, can rest assured that if my experiments tend to support his view I shall not hesitate to say so. —Yours, &c.,

DAVID WILSON.

Spirit Spheres: Perplexing Reports.

SIR,—Spirits, both in the flesh and out of it, sometimes make—probably in all good faith—statements for which it is difficult to conceive that they can have sufficient, if any, data. I refer more particularly to confident declarations as to the number of spheres or planes of being, and the particular sphere or plane of which some communicating entity is a denizen. If on the "other side" the surroundings of the spirit are a reflection of its inward condition (and we are told on high authority that the Kingdom of Heaven cometh not with observation but must be looked for within rather than without), those surroundings must be capable of infinite variations and gradations of beauty and ugliness. It follows, then, that a statement from a discarnate spirit as to the particular sphere he inhabits is equivalent to a statement as to his own spiritual and mental attainment. Personally I should never think of asking a discarnate intelligence what sphere he occupied, and if I did and

he coolly replied "The Celestial" (as Mr. Coates reports "Dr. Sharp" as having replied at one of the Wriedt sittings), I should take that statement with as many grains of salt as I would that of any man who came to me with the assertion that he was a person of the loftiest holiness. I should prefer to judge of that by observing his actions, not by his mere *ipse dixit*.

If, on the other hand, we are to dissociate the idea of spheres from degrees of spiritual development and regard them as merely successive stages of existence following on this earthly stage, and marked by the shedding of successive bodies (in which case there would be no meaning in distinguishing any particular sphere as "spiritual" or "celestial"), it seems to me that it must be outside the power of any intelligence, short of the Infinite, to say how many such stages there are. A spirit may possibly know how many he has passed through since he left earth, but how he can possibly know that he has reached the last and that there is no other change in store for him passes my poor powers of imagination. I read only recently an exceedingly able address by a lady student of the occult, in which she declared that there were forty-nine states of consciousness. This would imply that someone had experienced them all, and having carefully counted them, had ascertained that forty-nine was the exact number, and that there was not, and could not be, any state beyond. Yet doubtless there are people who accept statements of this kind without question. Apparently it is only necessary for the wildest assertions to be made with sufficient emphasis and assurance to gain credence in some quarters.—Yours, &c.,

R. D.

Is Warfare Necessary?

SIR,—The paradox of good and evil, of war—of the God of Battles and the Prince of Peace—of "Love your enemies" and "I came not to send peace but a sword"; of egoism and altruism, &c., seems easily resolved from the point of view of the self.

All fighting and antagonism for selfish, self-seeking ends is bad and leads to deterioration; all fighting for others, for the betterment of humanity is good, ennobling and blessed.

Try this touchstone of the self in all cases where the proper course to pursue is doubtful and it will give the right solution.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal, U.S.A.

ANSWERS TO CORRESPONDENTS.

E. ALMQUIST (Stockholm).—The poetical automatic script you send us is certainly a remarkable production, the metre and rhyme being noticeably precise—not a common feature in such writings. Still it is not quite suitable for publication, and we cannot reproduce it.

P. TROLOVE (Christchurch, New Zealand).—Thanks for your interesting letter and for the effort you are making to give further publicity to the plea for our wounded soldiers. As to the question of obsession, you will see that the subject has been dealt with in recent issues of LIGHT. The communications regarding the end of the war have the human quality of fallibility, and time is always a difficult factor. We have known predictions which were startlingly accurate except in this direction: the events forecast came to pass, but long after the period fixed by the prophets. The conditions created by the war are sufficiently severe, but we go forward hopefully.

A. K. VENNING (Los Angeles).—We thank you for your various letters and extracts, which we will use as occasion serves. It was certainly inconsistent of the late Professor William Sharp to write of "the great serenity in the thought of death when it is known to be the Gate of Life" and yet to lament that George Meredith when near that gate had "fallen into the lonely and dark way." But poets are seldom logical, and the two men being friends grief may have temporarily darkened a clear vision. The word "compositum" was, as you note, erroneously printed as "composition," but the words being from the same root the meaning was sufficiently clear.

SOCIETY WORK ON SUNDAY, OCT. 10th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—60, Paddington-street, Baker-street, W.—Mr. Horace Leaf deeply interested all present with an address on "Some Psychic Experiences: With Comments," afterwards giving successful clairvoyant descriptions. Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—On the 4th inst. Mrs. Orłowski gave many fully-recognised descriptions and messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Regent's-park, W.—Addresses by Mr. H. E. Hunt: 11 a.m., "The Beginning of Wisdom"; 7 p.m., "The Message of Spiritualism." For next Sunday's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—The meetings were devoted to helping our newly-risen brethren to cast off unhappy thoughts of earth and to rise to the full realisation of their spiritual inheritance. For Sunday next, see advt. on front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Miles Ord gave a helpful address and clairvoyant descriptions. Sunday next, at 11 a.m., service and circle; at 7 p.m., Mrs. Mary Davies, address and clairvoyance. Thursdays, at 8, service and circle.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. G. R. Symons gave an eloquent address on "Science and Spiritualism." Sunday next, 7 p.m., Mr. R. Boddington. Monday, 8 p.m., public circle, Miss Gibson.—N. R.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Marriott's interesting address, "Let there be Light," and her subsequent clairvoyant descriptions were much appreciated Sunday next, Mrs. E. Neville, address and clairvoyance.—W. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. G. Tayler Gwinn, President U.L.S., delivered an address. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Podmore, address and clairvoyance. Friday, at 8, public meeting. 24th, Mr. D. J. Davis.—F. K.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAGE-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Harvest Festival. Mr. G. F. Tilby spoke on "Our Harvest." 6th, general business meeting of society; all officers re-elected. Sunday next, at 3 p.m., Lyceum; 7 p.m., Mr. R. Sturdy, address.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. W. H. Evans gave very excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Walter Howell, addresses; also Monday, 8 p.m.; Lyceum, 3 p.m. Tuesday, 3 p.m., private interviews; public circle 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, questions were answered by the control of Mrs. Mary Davies; evening, address by the same medium, followed by clairvoyance. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Harvey. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Afternoon, the president spoke to the children; evening, Mrs. Mary Gordon gave an address and described many discarnate spirits. Sunday next, at 7, address, Mr. Symons. Tuesday, at 8, Mr. H. Bloodworth. Thursday, at 8, clairvoyance, Mrs. Sharman. Friday, at 8, physical phenomena.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Inspirational address on "Is Life Worth Living?" and clairvoyance by Mrs. Neville. 7th, address and clairvoyance by Mrs. A. Jamrach. Sunday next, 7, Mr. A. Vout Peters; silver collection. 21st, Mrs. Greenwood. 24th, Mr. Symons. 28th and 29th, at 3, Bazaar. 30th, at 7, Social.—A. T. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, Mr. A. V. Peters gave addresses and clairvoyant descriptions. 7th, address and descriptions by Mrs. Webster. Sunday next, 11.30, usual meeting; 7 p.m., Mr. G. Tayler Gwinn. 21st, at 8.15, Mr. H. Carpenter. 23rd at 8; 24th at 11.30 and 7; and 25th at 3, Mrs. Harvey (of Southampton).

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. A. de Beaurepaire gave a trance address on "Early Experiences in Spirit Life" and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. and Mrs. Smith, address and clairvoyance. 24th, Mr. Sarfas. Circles: Monday, 7.30, ladies; Tuesday, 8, members; Thursday, 8.15, public.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Mary Gordon, address, "Divine Justice," and clairvoyance; evening, Mrs. Thomson, helpful address, and Mrs. Hadley, good clairvoyance. Sunday next, 11 a.m., Mr. R. Boddington, address, "What is Christian Spiritualism?"; 6.30 p.m., Mr. G. T. Brown, address, "Responsibility." Questions invited at both meetings.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Crowded assemblies conducted by Mr. and Mrs. Baxter. Subjects: "Knock, and it Shall be Opened," and "The World-wide Hope," were ably treated by Mrs. Baxter, who also gave messages. Sunday next, 11 and 6.30, public services, also Wednesday, 7.30. Public circles: Monday, 7.30; Wednesday, 3; members' circle, Wednesday, at 8.30.—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Harvest Festival: Morning, greatly appreciated address by Mr. E. Alcock-Rush on "Sowing and Reaping"; evening, powerful discourse by Mrs. Annie Boddington on "As a Man Sows, so shall he also Reap," followed by clairvoyance. The proceeds of the sale of fruit and flowers will be contributed to the Spiritualists' Motor Ambulance Fund. Sunday next, 11.15 a.m., Mrs. Fielder; duet, Miss Beryl Selman and Rev. D. Stewart, M.A.; 7 p.m., Mrs. Alice Jamrach; anthem, "Summerland."—H. T. W.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Services conducted by Mr. S. Pulman.—P.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. F. Pearce gave an address on "Life."—J. W. M.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. J. Morse gave addresses, morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Franks and Mrs. Letheren; clairvoyance by Mrs. Letheren.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. A. Jamrach spoke on "Spiritualism, a Science, a Philosophy, and a Religion," and gave some well-recognised clairvoyant descriptions.—D. H.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mrs. Bewick, of Cardiff, officiated at Shepherds' Hall, Old Market-street. Good clairvoyance. Other usual meetings.—W. G.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 7th inst., address by Mr. F. T. Blake, descriptions by Mr. H. Mundy.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Wallis gave an address, following with clairvoyant descriptions. After-circle.—W. P. C.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Boddington gave an address on "The Perfect Man." He also addressed the Liberty Group.—V. M. S.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. A. G. Newton; clairvoyance by Mr. Sydney Penton.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman; address by Mr. Blamey; after which Mrs. Truman gave clairvoyant descriptions to a large audience.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. R. King gave a very interesting address and afterwards answered questions.—M. W.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Address given by Mrs. Joachim Dennis on "The Soul." Mrs. Dennis also gave clairvoyant descriptions. Soloist, Mrs. Bateman.—E. E.

TORQUAY.—Harvest Thanksgiving Service. Trance address on "Seed-time and Harvest," followed by recognised clairvoyance through Mrs. Thistleton. The church was nicely decorated with flowers. Good attendance.—R. T.

PAIGTON.—MASONIC HALL.—An address dealing with the idea that every man should be able to give a reason for his faith was delivered by Mrs. Christie, M.J.I. The clairvoyant descriptions were readily recognised.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on "The Divine Promise" and "The Great Within," clairvoyance by Miss Mason. 11th, Mr. P. R. Street, illuminated lecture on "The Human Aura," with delineations.—C. S.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service (a hearty welcome is given to all attending this service); afternoon, Lyceum; evening, address, "What is Christian Spiritualism?" by Mr. R. Boddington, followed by questions.—S. T.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Peace," also clairvoyance and the naming of an infant by Madame Beaumont. 11th, 3 p.m., ladies' meeting, address and clairvoyance by Mrs. Edith Marriott. 13th, address and clairvoyance by Mrs. Neville.—E. M.

EXETER.—MARKET HALL, FORE-STREET.—Highly successful re-opening services at Market Hall conducted by Mr. F. T. Blake, of Bournemouth. His morning address reminded us of the nature of the work lying before us, and the spirit in which it should be done. In the evening he spoke on the "Spirit of our Religion." At the close he was heartily thanked for his splendid efforts. The day's work will be remembered in our history.—C. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Aaron Wilkinson, of Halifax, gave two splendid inspirational addresses, followed by convincing clairvoyant descriptions. 11th and 12th, Mr. Wilkinson conducted two private séances with excellent results.—J. McF.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. W. H. Hudson delivered discourses on "Personal Psychic Reminiscences" and "Pure Religion." The president (Mr. Beardsworth) read a paper on "Wanted, A Preacher: A Plea for Spiritual Leadership." Clairvoyants: Mesdames Wood, Charnley, Beardsworth, Miss Sunderland and Mr. Hudson.—E. B.

NEW PUBLICATIONS RECEIVED.

"I Promise." Talks to Young Disciples. By C. JINARAJADASA. Cloth, 1s. 6d. Theosophical Publishing House, Adyar, Madras, India.

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Introduction.—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: *e.g.*, by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-platonic philosophy—Souffism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

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For further particulars see p. 506.

Marylebone Association of Spiritualists. —See notice under Society Work.

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LONDON SPIRITUALIST ALLIANCE,

110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited
from receiving any personal benefit, by way of profit, from the income
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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
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* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

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NOTES BY THE WAY.

Psychical research is only modern in the sense that it is a comparatively recent movement towards the scientific recognition of the supernormal powers of human kind. It is very evident from a study of the literature of the past that some of the finest intellects recognised the existence of an unseen world and its influence upon the lives of those in this one. Some of the old writers appear to have had an intuitive understanding of the fact and did not hesitate to put their convictions into definite form. Thus we find Defoe in "Robinson Crusoe" depicting the Spanish governor of Crusoe's island as being kept awake by premonitions of an attack by the cannibals who occasionally visited the place, premonitions which afterwards proved to be well founded. Discussing the matter with another Spaniard, the governor remarks:—

I am satisfied that our spirits embodied have a converse with and receive intelligence from the spirits unembodied and inhabiting the invisible world; and this friendly notice is given for our advantage if we knew how to make use of it.

Defoe was a writer of exceptionally robust and masculine type; but, like Sir Thomas Browne, he thought nobly of the soul.

* * * *

Another eighteenth century writer, Addison, teaches in the "Spectator" a philosophy of the after life quite conformable with all we have learned. In the issue of that famous journal for August 2nd, 1712, he tells us that "the state of bliss we call Heaven" will not be capable of affecting those minds which are not qualified for it by a virtuous life in this world. (It is noteworthy that he recognises Heaven as a state rather than a place.)

The seeds of those spiritual joys and raptures which are to rise up and flourish in the soul to all eternity must be planted in her during this her present state of probation.

In short, Heaven is not to be looked upon only as the reward but as the natural effect of a religious life.

Those evil spirits, he proceeds, who by long custom have contracted habits of sensuality and base desire are "naturally seasoned and prepared for pain and misery." They "cannot be happy when divested of the body" to which their course of life attached them.

They may indeed taste a kind of malignant pleasure in those actions to which they are accustomed whilst in this life, but when they are to be removed from all those objects which are here apt to gratify them, they will naturally become their own tormentors.

And he quotes some older writers to show "how every custom or habit of vice will be the natural hell of him in whom it subsists."

Turning to the poets, although it may be admitted that Addison was himself a poet of no mean order, we find in the following exquisite lines of Edmund Spenser as fine a statement of spirit ministry as it is possible to discover in the works of the older English singers. The poet is writing of angel guardians, a theme which of late has formed the subject of much strenuous controversy:—

How oft do they their silver bowers leave
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skyes, like flying pursuivant,
Against fowle fiendes to ayd us militant!
They for us fight, they watch and dewly ward,
And their bright squadrons round about us plant;
And all for love and nothing for reward:
O why should heavenly God to men have such regard?

It was Spenser who gave us that piece of spiritual philosophy expressed in two pregnant lines:—

For of the soul the body form doth take,
For soul is form and doth the body make.

* * * *

A little book by Eleanor Kirk, "Character Readings from Birth Dates" (C. Maurice Dobson, 1s.), while carefully discarding all the technical side of astrology, will set many readers wondering how far reliance can be placed on zodiacal influences as determining factors in the character of those born between certain dates. It is not easy to eliminate the element of chance coincidence and heredity. A correspondent who has studied the book carefully, testing it by comparison with the characters of friends and acquaintances, reports that he has found some curiously accurate features in the delineations. Thus a person born between January 20th and February 19th is reputed to possess the singular gift of controlling insane people. In the case selected of a man born in this period it was found that he actually possesses this power. Several other cases examined yielded markedly precise results. On the other hand, there were persons who were decidedly out of harmony with the indications of the various signs under which they were supposedly born. Large and general classifications, however, are bound to be inexact, even though the determining influences are actually at work. In any case the book is interesting and suggestive, and will provide entertainment for the curious in such matters.

* * * *

Astrology is a notoriously elusive study, although it has some eminent believers and practitioners. The late Dr. Richard Garnett, as is well known, was a follower of this mystical art, and in a small book published by him (under a pseudonym) he gives a number of horoscopes of famous (or infamous) characters showing the influence that the stars had on their lives. An old contributor to LIGHT told us that during an illness some years ago he was in the care of an extremely able medical man. The illness was an obstinate one, and the doctor remarked in a semi-jocular way that he feared he could do little until the planetary aspects changed. "Are you a believer in astrology?" asked the patient. "Yes," was the reply, and

the doctor added that he had given a good deal of study to the subject, but his conclusion was that although it had a basic truth, it would remain unreliable until we were better acquainted with all the factors at work. This, we believe, is an opinion shared by others who have examined the subject and whose verdict is worthy of consideration. It certainly explains why some of the findings of the astrologer are so curiously correct, while others are unsatisfactory.

MRS. ROBERTS JOHNSON'S MEDIUMSHIP: THE DIRECT VOICE.

Mr. Thomas Banks, of 3, Waverley-road, Preston, writes:—

I have had the pleasure and privilege of being present at two trumpet séances held recently in Preston, this being the first occasion on which the medium, Mrs. Roberts Johnson, of West Hartlepool, has visited Lancashire in her mediumistic capacity.

On the first night the communications were commenced by a deep bass voice, with an undeniable Scottish accent, speaking through the trumpet (I may here put in a word for the sceptical; I distinctly heard Mrs. Johnson speaking at the same time this spirit friend was communicating), and all through the evening this speaker controlled affairs for the medium, delighting us all with his quick repartee and dry, Scottish humour.

A number of people present, after being touched by the trumpet or unseen hands, received convincing evidence that their loved ones still had the power to communicate with them, and many a brief, though interesting conversation followed. Some are not of sufficient interest to outsiders for me to relate; I will, therefore, make mention of the few which struck me as most convincing.

Mrs. R—, a lady present, conversed with her mother, who said, "Lizzie" (Mrs. R—'s sister) "is here, and will sing you the hymn you and she used to sing together." Almost immediately a voice sang through the trumpet "Rock of Ages," to the delight of the lady to whom the singer was related.

Then our host and hostess, who are Welsh, kindly sang us several hymns in their own language, and again one of our friends in the "Beyond" joined in sweetly in the same tongue. The medium's guide also described the father and mother of our host, but said they could not communicate themselves, as in earth life they had belonged to a different creed and did not yet understand the privileges of spirit communication.

Then a rather remarkable message came. A young lady present, Miss F—, had a few words with her departed uncle, who informed her that "Ernie" was with him, much to her grief and consternation. It seems that the lady in question has a brother Ernest, who is at present serving his country "somewhere in France," and she and the gallant soldier's sweetheart, who was also one of the sitters, were naturally dismayed to hear that "Ernie" was in the spirit world. Their sorrow was short-lived, though, for they were informed that it was not the "Ernie" they were thinking about, but the spirit of another brother who had died in infancy and had borne the same name. They were further told that their "Ernie" here on earth was well, and would come back safely to them.

I myself received communications from my father, mother, and a cousin, a further proof to me of the fact of spirit return; and then after a few more conversations (there were about fifteen voices in all as well as those of the singers) a very successful séance was brought to an abrupt close in order that friends from another town should be in good time for the last train.

The second night's séance was not quite so successful, as, unfortunately, just when the power was at its height and the best results might reasonably have been expected, an old lady present felt so faint as to be unable to stay, and her departure seemed to break the conditions which enable our friends to speak to us.

I personally, however, got a very good test. A cousin of mine, Thomas Banks, spoke to me, and as a further proof of identity made himself known also to a prominent business man in the circle, who had been acquainted with my relative when he was in earth life. Several other sitters got tidings of their loved ones, and although (because of the aforementioned interruption) it was not as highly successful as the first night's séance, yet it was more than sufficient to convince those present that the dead can return to bring comfort and solace to those left behind.

It only remains now for me to wish Mrs. Roberts Johnson still greater success in her career, and I trust that her good work of shedding some gleam of hope on the darkness of bereavement and sorrow will obtain the fullest appreciation and the reward it merits.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF PAINTERS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 4th

WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. J. VANSTONE

ON

"ALCHEMY AND ALCHEMISTS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

A meeting will be held in the Salon on Thursday evening, December 2nd, at 7.30 p.m., when an Address will be delivered by Mr. E. Wake Cook on "The Aftermath of the War: Harmonial Reconstruction."

(The arrangements for next year will be announced later.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 26th, Mr. A. Van Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, October 28th, at 5 p.m., the third of the series of lectures on Astrology by Mr. J. Henry Van Stone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, October 29th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, October 29th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Oct. 28th—"The Building of the Horoscope."
Nov. 4th—"The Judgment of the Horoscope."

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."
Nov. 18th—"Taoism and Confucianism."
Nov. 25th—"Thibet and its Spiritual Message."
Dec. 2nd—"Epicureanism and Stoicism."
Dec. 9th—"Neo-Platonism."
Dec. 16th—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE CONVERSAZIONE.

A SUCCESSFUL GATHERING UNDER GLOOMY CONDITIONS.

Seeing that it was the evening after an alarming and destructive aircraft raid on London, it showed courage on the part of the Members and friends of the London Spiritualist Alliance to attend in such goodly numbers as they did at the Salon of the Royal Society of British Artists on Thursday, the 14th inst. Those of us who had indulged in gloomy predictions, even doubting whether, in view of darkened streets and other discouraging conditions, it would be advisable to hold a *Conversazione* at all, and whose anticipations were naturally rendered even more gloomy by the occurrence of the raid, found ourselves agreeably disappointed. One felt that the company well deserved the compliment paid them by the acting-president of the Alliance, Mr. Withall, in the opening sentences of his address as Chairman, especially in view of the fact that, as he pointed out, the financial pressure caused by the war had lost, at least temporarily, many members to the Alliance, and would probably lose it still more. He therefore asked old and new members alike to give the Alliance their full support. There never was, he said, a time when Spiritualism was so much in demand, when it was sought for even by those who had hitherto scorned it, but who, now that this great wave of bereavement and sorrow swept over the land, needed comfort as they never needed it before. They found that their former faith in a future world was of little account, that what they wanted was actual proof, and that proof the Spiritualists alone were able to provide.

Mr. Withall believed that although the country would go through a trying time when the war was over, the outcome would be a new world. Everything would be changed: the present ratio of values would disappear. We should probably find the demand of working men for higher wages would upset most business relationships; the governing bodies and governed would be at strife; but things would settle down, and he looked ahead to a future when the world would be very different from what it was now. But that future must depend largely on ourselves. He thought that when Spiritualism had made its way among the people, we should find a more united world. Unjust privileges would be taken away and better opportunities for advancement would be afforded in all positions of life. If the world was, as we believed, God-governed, we should (he felt convinced) find that out of the warfare, with its jarring discords and agony, there would emerge a brighter time when men would live in more fraternal relations with one another.

Alluding to one of the difficulties met with in regard to messages received from the other side—*vis*, that they were often distorted in their passage through the mind of the medium—Mr. Withall said there was good ground for hope that in the future that difficulty would be overcome. He had hoped that Mr. David Wilson might have been with them that evening, though had he been present it would not have been with any idea of exhibiting his psychic telegraph. The instrument was quite different from what it was six months ago, and it would not have been fair to expect its inventor to show and describe in public a machine which might be undergoing even further developments. Mr. Wilson had not himself stated that it was a means through which discarnate spirits could communicate, only that through it messages were received from intelligent beings. He awaited first-hand evidence that some of his own spirit friends were speaking to him before he would own himself convinced of the agency of departed human beings. Mr. Withall thought Mr. Wilson's doubt would go, but at the present time his attitude was probably, on the whole, a wise one. With the demonstration of the usefulness of the machine as a means of communion with the unseen, the difficulties to which he had referred, especially as regarded the giving of surnames, would vanish. He (the Chairman) had had the pleasure of seeing the machine. Its secret lay in what Mr. Wilson called the "magnetic medium" which, when a powerful acetylene light was thrown on the copper box containing the instrument, threw off a purple aura; this aura somehow became vitalised and made a kind of sensorium on which spiritual agencies could make and break contact in a magnetic current, and thus tick off messages. No medium's mind was needed in the matter.

In asking Mr. Peters to give clairvoyant descriptions of spirit friends present, the Chairman referred to a remarkable case which had recently come under his personal notice. A gentleman who had lost his son had come to him for advice. He had recommended the bereaved father to see Mr. Peters, the result being that in the course of five or six visits the gentleman received, as he himself said, at least a hundred tests that his son was speaking to him.

Mr. Peters proceeded to give about a dozen descriptions, many of them characterised by a considerable amount of detail and incident, and all of them recognised by the persons for whom they were intended.

Mr. H. Ernest Hunt said that he had been invited by Mr. Withall to say a few words. He would, therefore, take the opportunity of expressing his appreciation of the fact that he was now officially connected with the work of the Alliance, having been co-opted a Member of the Council. The times were very auspicious for spiritual work of every kind. There was never a time when people were so anxious to know of spiritual things as to-day. Mr. Hunt spoke with great vigour and cheeriness on the war-depression and the best means of combating it, and his remarks had a distinctly tonic effect.

Mr. Ernest Meads recited Longfellow's "The Legend Beautiful" with great feeling and expression, and Mrs. Stewart Everett gave two recitations, "The Faithful Soul" and a Dorsetshire idyll (in dialect), which were marked with considerable elocutionary skill and were much appreciated.

The instrumental music performed during the evening by Mr. C. Roberts' band, and which was greatly appreciated, consisted of the following items: "The British Empire" (Kape); waltz, "Destiny" (Baynes); entracte, "Romance of the Rose" (Trinkaus), "Laughing Eyes" (Finck), and "Un peu d'Amour" (Silésu); valse-lente, "Quand l'Amour Meurt" (Crémieux); marche, "L'Amour qui Rit" (Christine); entracte, "Samson et Dalila" (Saint-Saëns); song, "The Sunshine of your Smile" (Ray); march, "On Guard" (Berger).

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 24TH, 1885.)

Much as I admire the ingenuity with which subtle minds invent theories for the purpose of evading the vulgar conclusion that genuine psychic manifestations are what they profess to be, I must still hold that conclusion more credible than are those theories themselves. But then the idea of personal immortality is not so inherently improbable to me that I feel called upon to execute all these amazing feats of mental gymnastics—to accomplish these portentous achievements of intellectual legerdemain. . . . I do not feel bound to exhaust all possible hypotheses before acquiescing in that which is most obviously suggested by the circumstances of the case. Nor can I even indulge the genuine philosophic scorn—doubtless appropriate to students enamoured of abstractions—for those who like the majority of us yearn for more assurance concerning that which faith, amid whatever difficulties, already grasps: the survival of our beloved and the permanence of human love.

—THE HON. RODEN NOEL ON "Spiritism versus other Theories."

M. Richet, the distinguished French *savant*, is now in England and is investigating the phenomena of Spiritualism.

In the "North American Review" for September Miss Elizabeth Stuart Phelps has a suggestive article on the marvels of Modern Spiritualism, and the reluctance of scientific men to attempt a fair and genuine investigation of the whole subject. And whether Spiritualism be true or false, or a mixture of truth and falsehood, it is an undoubted fact, Miss Phelps declares, that "thousands of sensible and reliable men and women believe these things on the strength of personal experience; and believing, accept them with such explanation of their own as they may, in default of any from silent science. It would seem as if these circumstances were of as much importance to science as the transverse lamellæ in the beak of a shoveler duck, or the climate of the lowlands under the equator during the severe part of the glacial period.

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS.

BY JAMES COATES.

(Continued from page 496.)

Saturday, July 19th, 1913, 8 p.m.—A voice which, among others, addressed us, said:—

My Dear Friends,—I am glad to be in your midst and encourage you in the name of God. I am pleased to see you united in this good work, the greatest possible—in this materialistic age—for the enlightenment of humanity. It is a great struggle, a mighty battle between the spiritual forces of light and darkness. You are engaged in the cause of light. I will help you while you labour in a prayerful and devout spirit. I have been here before and mean to be with you again from time to time to help you in your endeavours to come in touch with this great truth of God, the gospel of the old law of spirit communion permitted by our Lord and sanctified on the Mount. He is the light and strength of those who fear Him and who in love and honour seek to obey him. Honour God, and under the sign of the Cross go forward in the spirit of Faith, Hope, and Charity to victory.

Assuming, from prior experiences, that we were addressed by the late Marquess of Bute, I asked about the skeleton of the Hindu or Indian said to manifest at a previous séance. The voice said, "I desire that the skull of this ancient and intelligent person who is with me—who is pained that it has been removed and placed in a museum on exhibition—shall be removed and reverently committed to the earth again within the Mount Stuart grounds, and a simple stone, with a suitable inscription, be erected above the spot." Adding in clear, firm voice, "It is repugnant to my wishes, too, that the remains are exhibited and not interred."

While I held serious doubts of either an Indian or a Hindu having ever been in any capacity in the Bute family, one had to bear in mind that we were dealing, not with the Marquess of Bute in person, but with a mediumistic manifestation—a psychophone utterance in the séance-room—for which due allowances must be made. At the same time I was impressed by the fact that the voice was similar to the quiet, deliberate and cultured tone of the late Marquess, and that this was the third reference which had been made at these séances to a skeleton. I therefore thought it well to reserve opinions and make inquiries.

I have learned since that there was a skeleton, evidently of a prehistoric period, and of some quality in life, found in what are now the Mount Stuart Policies, in a rough sand-stone slab grave which contained an ancient urn. There were about one hundred jet beads, diamond in shape, and six larger beads, which probably formed a necklet or decoration of authority. The cord holding the beads together had evidently rotted away. The discovery was made by accident by some workmen in a tumulus, near a roadway in the grounds, on Wednesday, March 21st, 1887. The coffin—or more properly the grave lined with these slabs—was 4ft. 2in. in length. From the position of the skeleton, the body of the original must have been buried lying on its side, with knees drawn up and the forearms stretched upwards in the attitude of prayer. This very remote form of sepulture was a modification of a still more ancient form of burial *in situ*, corresponding to the attitude prior to birth, and therefore suggestive of birth into another life, or immortality. Be that as it may, this particular skeleton was found in this peculiar and cramped position.

The Marquess of Bute, in the account of the discovery which was given by him to the present editor of the "Rothesay Express," referred to the skeleton as that of "a savage." As there was an indentation in the temple of the skull, it is probable the original came to a violent end. From this it was assumed that the skeleton was that of a male. That is a supposition only, the skull not having been examined—either phrenologically or anthropologically. I suppose that "Dr. Sharp," in referring to the owner of the skeleton as an "Indian," was at a loss to know what to call this forerunner of the kilts and tartans, and used the best term he could employ.

July 22nd, 11 a.m.—This was a private sitting, only Mrs. Wriedt, Mrs. Coates, and the writer being present. Mrs. Wriedt

did not seem to be in her usual excellent spirits, and I conclude this had something to do with the comparatively poor results. Nevertheless they were evidential. After "Dr. Sharp" had spoken, my father-in-law, Mr. David Anderson, spoke to my wife and myself correctly as "Jessie and James." This was Mr. Anderson's way in the body, so that it was hardly necessary to indicate who was speaking by saying "I am your father, Jessie." He went on, after salutations, to object to "these people," and told Mrs. Coates, "I did not bring you up in this way to have such a mixture of people about, I do not like it. You know as a family we have been very reserved." This was all very funny, but it was quite in grandfather's important and dictatorial manner. He went on finding fault with "Jessie" neglecting her music, "after all the money I spent on you." This was the good man's way. He did spend some money, but not to the extent for which he took credit. However, the style of speaking and reference to these trifles were important items in revealing the identity of the invisible speaker.

In a more modified way the voice said, "I'm very sorry for the position I took [in reference] to your marriage, James and Jessie; I hope you will forgive me." Of course, there was much more. This will do. "Oh, yes, father, you know that you did what you thought was right at the time. Are you happy, father?" "Yes, Jessie, and mother is getting on well." Mrs. Coates said, "I'm glad, father," and he left, giving his blessing to us both.

The next speaker announced herself as Jeanne D'Arc, and addressed Mrs. Coates and myself in voluble and quaint French. It was difficult to follow, but the purport was to the effect that the speaker was incessantly active in the interests of Love and Peace. Evidence of that activity was, and would be, given to the world. "The Voices," which men of learning and the Church despised, would yet be acknowledged by them. She rejoiced that she had been able to come to the circle, and closed by intimating that she was its guardian and protector, and that she was a guide to "madame" (Mrs. Coates).

With reference to "The Voice," there could be no doubt, but whether it came from the Maid of France I do not know; I make no claim. While saying this, it is right to state that Joan of Arc has on several occasions been voluntarily described by clairvoyantes, has influenced Mrs. Coates, and on two prior occasions has spoken in the direct voice in our séance-room to Mrs. Flockhart. Since the above manifestation there have been recorded visions of the Maid in France, and in theologic and literary circles greater prominence than ever before in recent years has been given to this girl, one of the most original, most pure and the most prominent of her sex in the world's history. It is presumed that these appearances of "The Maid," in France, presage some disaster in or some great change to that country.

I do not give the statements made by "The Voice" as evidence, as I have no means of checking their evidential value. Mrs. Coates and I were a little disappointed at first at hearing the announcement "Jeanne D'Arc," but we had food for thought before the conclusion of her message.

"Dr. Sharp" seemed to know what our conflicting thoughts were, for he told us that instead of being disappointed we ought to be proud to have Joan of Arc in our circle; that she had come as a guide, and where she came adverse influences could not come.

I am neither proud nor sorry, but while I have no means to doubt the genuineness of the communication, as a matter of proof, a single short sentence, capable of verification, from a departed friend would be, to me, more evidential. But that the Maid, whose life had been so powerfully influenced by "The Voices," should herself be able to speak—give counsel and promise protection—is not unthinkable.

July 23rd, 8 p.m.—This was the concluding séance and was reserved for a few of the members of the Rothesay circle. In addition to Mrs. Wriedt the sitters present were: Miss Ann Miss "Buchanan," Mrs. Coates, Mrs. McCallum, Mrs. Fletcher, Miss Payne, Mrs. Stevenson; Messrs. Auld, Coates, Jeffrey, Reid and Stevenson. After the opening exercises, Mrs. Wriedt described one Philip, for Miss "Buchanan," as a fine, tall, military-looking man, with "stubby whiskers," and also referred to a ring. This was all recognised as correct. Mrs. Wriedt further

described a woman who was burned to death through her clothes catching fire. It was a curious story. Mrs. McCallum knew about this occurrence and the identification was established. To Miss "Buchanan," the medium said, "You were with two persons lately, who had a child which fell into boiling water and died?" Miss "Buchanan" recognised the incident. None of the persons described spoke, but as usual the evidence for supernatural knowledge by the medium or her guides was most convincing.

During the singing of "Lead, kindly light," many beautiful lights were seen in the room and approached most of the sitters, Mrs. Wriedt, as usual, sitting and chatting by my side. "Dr. Sharp": "How do you do, friends? We have had a good time with you and you have had a good time with us, and many of your old friends have been able to use the horn and speak to you. If we have to leave you for a little, I will not say 'Good-bye' to Rothesay, which has welcomed us so freely and helped us to manifest; we will come again." This was followed by mutual congratulations and questions, all of which were fully answered. Mr. Auld asked a question about the Jews and the ten lost tribes of Israel. "Dr. Sharp" gave an able address, and dwelt incidentally on Early Christianity and its corruption from Constantine onwards.

He spoke of the Jews in a most sympathetic manner, and the blessings which have come to us through them. Some people forget, while calling themselves Christians, that Jesus of Nazareth, Mary and Joseph, the twelve apostles, and Paul, the writer of the Epistles, were Jews. While not accepting the view that the British nation were composed of the ten lost tribes, the Hebrew would be a dominating force and would come to the front again.

I do not propose to give his opinions or report his speech, which occupied nearly twenty-five minutes. As a direct voice manifestation the effort was extraordinary.

Our son (David Anderson Simpson) was the next to address us in his inimitable voice and manner. I never knew anyone having his style. His words were the most simple, and followed his modes of expression on earth. When he spoke of us it was Mother and Pa Coates. When speaking to us it was simply Ma and Pa. These terms were used by the voice, which said: "Pa and Ma, I asked 'Dr. Sharp' to open the meeting, but intended, as promised, to speak to all the friends here myself. I told you we thought it better that the visitors should have the fullest opportunity to talk to their friends during the meetings, and that is why Agnes and I kept back for the private sittings." "Many thanks, David, you are always thoughtful." "Oh, it is all right, Ma, and the right thing to do; you and I have frequent meetings, and these friends who are here, too few."

Speaking to Mr. and Mrs. Stevenson he said: "I am pleased to see you here, and I want to thank you for the support you have given to this circle. You are welcome to mother's home. Your children and friends are here, and will speak to you as soon as possible." (To Miss "Buchanan"): "Doctor Arthur is here and will tell you more, feeling freer and more at liberty, and 'Dr. Sharp' is giving him every assistance. We are all sorry for you, and hope now that you know this is true you will help others to understand."

In a suitable manner David addressed each sitter by name, and thanked them for coming and doing what they could to help matters.

To us he said, "I am quite content, Ma, with the change; don't be anxious about me. I'll come when I can, and will do what I am permitted to help you to help others to get at the truth, and what I am able to give you from time to time will be given. Yes, I give you what I get for the circle. Ma, you will do what sister tells you about"; and speaking for a little on private matters, he gave us to understand the person referred to would do well and must not be interfered with. "Give my love to Jim [his brother] and to Jessie [Mrs. Hector, his sister] and the rest." He then gave an address, urging that all should determine to develop their psychic gifts, and with them the best elements in their character, so that the knowledge received would prove a blessing to each.

For nearly twenty minutes "the voice" addressed us, and before going, I said:—

"David, am I always able to convey your messages and addresses to the circle?" "You do very well, Pa Coates, indeed." Following this, in a systematic way the trumpet went round the room three times, and in each journey every sitter in turn was addressed by some departed relation or friend. Indeed, some were addressed by persons who were forgotten. In all thirty-nine voices spoke, giving names and identifiable incidents.

(To be continued.)

MUSIC IN SPIRIT LIFE.

One of the most striking answers given by Morambo through the mediumship of Mrs. Wallis on the afternoon of Friday, the 15th inst., at the rooms of the Alliance, was in reply to a question in regard to music in the spirit world, what it was like, how produced, and whether it relied on melody, harmony, or rhythm. The last clause of the question Morambo met with the counter-question, "Can you have music without melody, harmony, and rhythm?" Music must, he held, mean the consciousness of harmony which appealed to the understanding, and there seemed to be some truth in the claim that by some wondrous alchemy of the spirit the prayers of men and women were transmuted till they became the music of the spheres. The subtle vibrations were harmonised so that to ears attuned they came, it might be, as a peal of bells or as the strains of stringed instruments or a blast of martial music. And if the prayers of those on earth—contradictory and discordant as some were—could be thus transmuted into the music of the spheres, the prayers of those who prayed understandingly must make wonderful music indeed! As had often been stated, those who had longed for the power of musical expression, but had found it denied to them here, would have opportunity for its culture and use hereafter. If the thought was sufficiently strong and full, the person might find himself possessed of an instrument of music somewhat similar to that which he would have used on earth. So on the other side there were people who had violins, pianos, instruments of various kinds, spiritual in form and substance but somewhat akin to those with which we were acquainted here. But there were forms of musical expression simply through the setting in unison of certain vibrations without any necessity for the employment of musical instruments. As long as the need for the instrument was felt the instrument would be manifest, but as, through the development of his powers, a man got beyond that need he would be able to give expression to the harmonies within his soul without such aid, so that it might be claimed of him that his life was set to music.

HOUSES AND PSYCHIC CONDITIONS.

A woman writer in an evening journal tells the following story which well exemplifies how the ideas of psychical science are gaining ground:—

I met a woman the other day who was very keen on the "psychic atmosphere" of a house, as she called it. She is fully convinced that no one should live in the same house for more than, say, five years—"though three years is quite long enough for me!" said she. After such a length of time, she argued, all the "good" in the environment has been used up—the psychic atmosphere is stale and uninvigorating, like an unventilated room, I suppose. Upon going into a new house one is under new influences and receiving fresh magnetism from fresh surroundings.

THE ALCHEMICAL SOCIETY.—The twenty-first general meeting of the Alchemical Society was held at the International Club, 22A, Regent-street, S.W., on Friday, October 8th. The chair was occupied by the Acting-President, Mr. H. Stanley Redgrove, B.Sc., F.C.S. Part of a paper by the late Mary Anne Atwood, the authoress of "A Suggestive Inquiry into the Hermetic Mystery of Alchemy," was read. The rest of the paper will be read, and a discussion will be held thereon, at the next meeting, after which it will be published for the first time under the editorship of Madame Isabelle de Steiger—who possesses the original manuscript—in "The Journal of the Alchemical Society." Preceding the paper a short introduction thereto by Madame de Steiger, dealing with the talented Mrs. Atwood, was also read.

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AN ATTACK AND SOME QUOTATIONS.

Several copies of a recent issue of the periodical called "New Days" have reached us, with special reference to a paragraph in the journal, entitled "Demon Traffic," and containing an attack on Spiritualism. "New Days" in this respect seems like an echo of very old days when almost every week LIGHT contained a reply to some piece of rancour in the general Press. That was a good many years ago, for with the growth of popular intelligence (which has in many cases outpaced the advance of its guides in the Press), the old hostility has died down and a better understanding of our subject has been attained.

Only rarely do attacks appear to-day, and these, we have observed, are generally too silly to warrant the notice of LIGHT—the assailants so curiously under-rate the intelligence of the public for whom they write; consequently we usually ignore them:—

The noblest answer unto such
Is kindly silence when they bawl.

The paragraph under notice is an example of the ineptitude of the uninformed Press critic. Those who investigate our subject are warned by it that thereby they contract the "deadly habit of prying into the Unknown"! Many a reader of this extraordinary dictum must have gasped when he read it, and wondered for what purpose the author of this profound discovery supposed that men were endowed with intelligence and the spirit of inquiry and research. One thing is clear: the particular Sir Oracle who made the statement has not contracted the "deadly habit" or he would have taken pains to know something of that "Unknown" which he so hastily condemns. This is sufficiently evident by the remark that a "little thought should convince any of us that the spirits of the departed are not to be controlled by paid mediums, or at the behest of unholy gatherings," &c. (The italics are ours.) A little thought also convinces us that any person who can exhibit such crass ignorance of the principles of spirit intercourse is unworthy of serious attention. The attack winds up with a quotation from the shrill revilings of a Catholic priest, from which it apparently derived its inspiration. "New Days" ought to understand that by admitting a paragraph of this kind—we have not quoted the more scurrilous parts—it is offering an insult to many fine minds and exemplary characters in all ranks of Society, and is flouting the intelligence of some of the ablest men and women in Religion, Science, Literature and Art.

We turn with relief to the other contents of what (with the exception noted) is really an excellent new-comer to the periodical Press.

Mr. Algernon Blackwood has the leading place in an article, "The Higher Command," which contains some inspiring ideas. Mr. Blackwood observes that the point of view of the ordinary man, though he would certainly dislike the word that described it, is really spiritual. He is prepared to give up self, to yield his life, in defence of a spiritual ideal. "His consciousness has stretched to that."

There are many to-day who believe a new and higher consciousness is coming into the world. The forms are various, and some of them are weird. The ancient (and modern) prophecies of the end of one age and the beginning of another are about to be fulfilled. A spiritual period, if not a biblical millennium of sorts, is preluded by this shattering of the races, by this vast betrayal of materialistic forces. Some expect a return of Christ, others a New Religion, a new Prophet at any rate, and so forth. It is all one thing differently expressed. All feel a mighty hope. A great change is coming.

Mr. Blackwood, unlike the writer of the paragraph previously referred to, is able to rise to the height of the argument conveyed by the title of the paper. New days call for new thought, new inspiration, new points of view.

There are some "sabre-cuts of Saxon speech" in "A Subaltern's Note Book" in the same journal. Here, for example, is the Subaltern's comment on the famous "Visions of Mons":—

General French said after the retreat that it was a miracle that saved us. The Agnostic Press said "Bosh!" and [afterwards] tried to make the visions that were undoubtedly seen by both sides a means of selling their filthy rags.

Mr. G. K. Chesterton has a clever article, "The Opium of the Oppressor," in the course of which he quotes a theory of Mr. Andrew Lang regarding "The Mystery of Edwin Drood." Mr. Lang suggested that both Jasper and Edwin Drood were drugged with opium in different degrees—the one that he might be steadied for the struggle, the other that he might be helpless under it. But the criminal drugged himself too much and his victim too little, so that both men left what was intended by Jasper to be the scene of a murder, each having only a hazy idea of what had happened. This suggests a little parable in which "the name of the victim is England and the name of the murderer is Prussia." Both were drugged and the drug was *Materialism*, but the would-be murderer had taken too much of it to effect his purpose, and the victim escapes—"the dagger is already broken." The parallel is ingenious and well worked out.

It is not our custom to review the contents of a weekly paper at this length. But we were led into it, step by step, almost insensibly. It seemed necessary to show in what sharp contrast a relic of the ancient bigotry stands when it appears in company with that large impulse which is leading the race to spiritual freedom. If Spirit is a reality it must answer the test of psychical experiment as well as the test of inspiration and intuition.

UNHURT OF DEATH.

In the course of an address, on the 10th inst., to the Men's Brotherhood at Cradley Heath, Sir Oliver Lodge said, with reference to our heroes fallen in the war:—

I tell you, it pains them to be thought dead. They have passed through the physiological process we call death, shuffled off the mortal body. They themselves have more life than ever. If the bereaved and sorrowful could only realise that, the pain of parting would be greatly alleviated.

I believe one of the outcomes of the war will be to make people realise the fact much more vividly than before that death is not complete severance—a change of condition but not of personality. Bullets and shells injure the body, but they are not amongst those hurtful things which assault and hurt the soul. The soul continues after death, and by our love and affection we can give some joy to those on the other side who have their lives before them—a different life from ours, but as helpful and as useful and more happy.

CRITICISM ON CRUTCHES.

(FROM SIR WILLIAM F. BARRETT, F.R.S.)

SIR,—The interesting paragraph you quoted from one of the daily papers recording the success of an amateur dowser (a Welsh miner) among the soldiers in the trenches at Gallipoli is probably true enough, but whether it affords any evidence on behalf of the dowser's "gift" can only be ascertained after all the facts are known. Many so-called dowsers are mistaken in thinking that because a forked twig twists in their hands they have the *sub-conscious perceptive power* which constitutes the true dowser. For the twisting of the dowsing rod is often brought about by suggestion due to other causes; and until it is shown that in the place indicated by the dowser water has actually been discovered (as was the case here), and that previous attempts to find water at an equal or greater depth in the neighbourhood have failed, we must suspend our judgment in the matter.

That certain persons *do* possess this psychical power of finding underground water, minerals, &c., is, I believe, absolutely unquestionable, in spite of Sir Ray Lankester's recent lucubrations. Criticism, such as this eminent naturalist indulges in, is only valuable when it comes from one who has given long and patient study to this subject. No scientific men would pay the least attention to anyone, however learned he might be in other directions, who had given no careful study to the particular subject he criticises. When a former Astronomer Royal, Sir George Airy, told Sir W. Rowan Hamilton that he did not believe in the latter's famous discovery of quaternions, and said it was all moonshine, as "he had thought it over for the last five minutes," Sir W. Rowan Hamilton replied, "If you had given as many hours to the study of the matter as I have given years, then I would respectfully listen to your remarks." In like manner I reply to the many eminent men who tell me—or used to tell me, for their number is rapidly growing fewer—that the whole subject of psychical research, whether telepathy, dowsing, clairvoyance (of which dowsing is a special instance), Spiritualism, &c., is all moonshine and a waste of time, I say if such critics will give as many hours as some of us have given years to the critical examination of these subjects then we will respectfully listen to their remarks. But we rightly pay no heed to an ignorant person who tells us, for example, that he does not believe that iron exists in the sun, as no one has had a bit of the sun's surface to examine!

Let me, in conclusion, thank you for the many interesting contributions which appear from time to time in *LIGHT*, and the fair and thoughtful tone with which your journal is edited.—Yours, &c.,

W. F. BARRETT.

Kingstown,

October 12th, 1915.

A GIFT TO THE RED CROSS SOCIETY FROM SPIRITUALISTS.

A proposal by Mr. W. H. Evans in "The Two Worlds" that the Spiritualists of Great Britain should provide and present to the British Red Cross Society a Motor Ambulance is being actively supported by that journal. We learn that the editor, Mr. J. J. Morse, has been appointed Treasurer of the fund, and that over £60 of the amount needed (£250) has already been obtained. Those who are familiar with the names of the many leading humanitarian workers who are publicly or privately associated with our movement—to say nothing of its rank and file—will not need to be told that Spiritualists have taken their full share as *citizens* in the labour and sacrifice entailed by the war. There is something to be said on both sides of the proposal that the Spiritualist movement shall take a separate and official part in it. However, we are disposed to waive objections in this instance—it is a good work. Those, therefore, who desire to be associated with the project should forward their donations to Mr. J. J. Morse, the treasurer, at 18, Corporation-street, Manchester. Cheques to be crossed and made payable to "Motor" Ambulance account, to treasurer, Union Bank of Manchester (Corn Exchange Branch).

THE METALLIC MEDIUM AND THE AURASCOPE.

MR. DAVID WILSON'S EXPERIMENTS AND DISCOVERIES.

(Continued from page 500.)

There is another point which deserves notice. Reichenbach very rightly insists upon the person who is intended to observe these phenomena being kept in absolute darkness for a more or less lengthy period. In my experience the eyes of the person making the observation should have been accustomed to the darkness for at least four hours previous to making the observation. So far as I know there is no more convenient way which can be adopted.

Reichenbach does not tell us in what form the elements were when observed, but it is probable that he was not bound by any steadfast rule in the matter; for example, in some cases the metals were observed in the sheet, and in other cases finely divided. I may say that the obtaining of fine filings of the various metals is the most convenient way of dealing with them. However, it must be recollected that there is no room here for "rough and ready" methods. For we cannot afford to neglect the smallest precaution, however troublesome, since it is only by the very narrowest margin that these observations can be correctly made at all.

It is indeed remarkable that Reichenbach obtained as many observations as he did considering in some cases how crudely carried out some of his experiments appear to have been according to the accounts we have received. At the same time it is not to be expected that accounts of a great number of witnesses describing an aura should be precisely the same in every particular, for we must take into consideration the probability that each sensitive when scrutinising an object sees it through the aura surrounding his own head. Therefore it would seem to be reasonable to allow for a certain latitude in this respect.

So far I have found that the aura which appears to be the most readily visible is that of the elements of low atomicity—that is to say, in the red section—but this is more than counterbalanced by what appears to be the fact, that auras from the red to the yellow inclusive are especially evanescent. In other words, while these auras, *when present*, are easily seen by sensitives, they (the auras) come and go in a surprising manner, which, of course, results in great difficulty of happening upon the right period when the observation should be made.

For these reasons I would suggest to anyone who sets out to investigate these matters to confine his attention, at the outset at least, to those elements whose atomic weights fall between sixty and eighty, and of which he should choose the element having the greatest specific gravity with which to commence. For it would certainly seem that while the apparent colours of the auras are governed by the atomicity, the constancy of the auras is governed by the specific gravity of the respective elements. In the present case, therefore, the experimenter would select copper—63.57 atomic weight, 8.96 specific gravity—with which to begin his investigation.

While this question of what relationship exists between the specific gravity of an element and its aura is very mysterious, yet it would appear that, broadly speaking, the aura of an element of low specific gravity appears to the sensitive as being relatively large but flickering, while that of an element of high specific gravity appears relatively small but constant.

I suggest, therefore, that the elements should be differentiated, first, according to their atomicity and, second, by their specific gravity. For instance, if it is desired to behold a blue aura, we must look for its appropriate elements in the group osmium-bismuth, but when it becomes necessary to determine which will be the easiest element to examine for this blue aura in this group, then the various specific gravities of these elements should be compared. In this case, while osmium and iridium stand at the head in the matter of specific gravity, yet platinum is not very far behind. Experiment would seem to show that the aura of platinum is markedly more constant than the auras of mercury, lead, or bismuth, whose specific gravities are nearly half those of platinum and gold.

So far I have not made any observation with regard to

osmium and iridium except in relatively minute quantities of the metals.

It is unnecessary here to go into the exact methods to be employed upon each element in the search for its aura, as these notes are, properly speaking, devoted only to that part of the subject which bears upon the chemical agents of the M.M. It is obvious, however, that a certain experience in searching for and observing these auræ is necessary, since, so far as I yet (August, 1915) know, it is the only way of being able to decide with any certainty as to the efficiency of the M.M., because it seems quite clear that while certain elements or groups of elements have an aura peculiar to themselves, yet this aura does not seem to be *always present as a matter of course*, and it would seem further—but upon this point particularly I am not at all sure—that the proper functioning of the M.M. coincides in some way with the presence of the proper aura.

Perhaps, should the reader contemplate beginning this investigation for himself, it will be useful for me to outline a general method of observing an aura, leaving it to the experimenter to adapt the method to each individual case.

The element whose aura is to be observed—copper (see table in "Psychic Telegraph," Section IX.), which should be in the form of fine filings—is to be contained in a metal cylinder of certainly not less than 2mm. thick. This may be in length, say 77mm., and in diameter 34mm. These two latter measurements, while not being vital to the experiment, are nevertheless convenient. The cylinder should be of either brass or copper, which must be kept polished to a high degree both inside and outside. The reason for this lies in what appears to be the fact, namely, that both the alloy and the pure copper seem to be rather more impervious to foreign auræ than are either nickel or iron. This raises several important questions, the consideration of which must, however, be left to a subsequent section.

One end of this cylinder—each end of which should have on the inside a fine screw thread—must be stopped and rendered absolutely light-proof. This is best done by inserting a tight cork with melted wax and screwing this down tightly and permanently; after which melted wax should be poured into the interior (at the other end, of course), so as to cover the base of the cork to the depth, say, of 4mm. The next operation is thoroughly to clean and polish the interior and outside with some suitable agent of an acid nature.

After this there only remains to fit a lens of slight magnifying power into the open end of the cylinder, which is then ready to receive the element to be observed.

It should here be noticed that the above description does not pretend in any way to be exhaustive, since a full and minute description of the instrument—which may in the future be usefully referred to as the *aurascope*—would properly demand a complete section to itself, which indeed is not necessary at this juncture, as we are setting out to describe general results rather than a minute description of the means utilised to obtain such results.

Now we come to the preparation of the filings. These should be thoroughly washed in acid and then as thoroughly rinsed in clean water, after which it should be noted that under no circumstances should they be touched with the hands, nor should they (the filings) after cleansing be allowed to come within several feet (six is a good margin to allow) of any other metal; because, although copper does not readily take up at first foreign auræ, yet it will do so after a time, after which, however, it seems almost unable to return to its primary condition. So far as I have been able to observe, copper is almost unique among the metals in this respect.

The filings, after being thoroughly dried, should be placed in a bottle, which is then placed day by day in the sun until an aggregate exposure has been attained of, say, eighty to one hundred and twenty hours, according approximately to the strength of the sun. This is not a difficult point, for since the filings cannot be too much exposed it is easy to err on the safe side. After this they may be exposed with advantage for twenty days, but no more, to the action of radium not exceeding ten milligrammes, otherwise the copper will begin to assume (although, of course, only temporarily) the blue aura of radium in place of its own.

The ability to make this exposure to the action of radium is

an enormous advantage which Baron Reichenbach did not enjoy and which should be utilised to the fullest extent where possible.

After the twenty days' exposure to the action of radium the filings should be inserted in the aurascope and are then ready to be scrutinised for the aura by a sensitive. When I use the word sensitive I do not mean one who is of necessity unhealthy, but rather an average healthy person of refined and sensitive disposition. It is, however, essential that he or she should be in possession of good eyesight.

It should also be remembered that in difficult cases the eyes of the sensitive should be protected from the light for several hours, if necessary, previously to observing the aura. This more particularly applies to the blue, blue-violet, and violet auræ.

I think now that most of the ground dealt with in Baron Reichenbach's sixth treatise has been covered, although far from exhaustively.

It is advisable, I think, not to use the term "Odyllic" light with regard to these auræ. In the first place, it may be that auræ in general, so far from being similar in their properties, may be individually distinct; and, secondly, the Baron has identified his odic light as an invariable phenomenon which, so far, does not appear to be true. Moreover, how could Reichenbach's sensitives distinguish between the emanations arising from the magnets because they were iron and the emanations supposed to arise because they were magnets. Nor do we know that this point ever presented itself to the Baron.

On these grounds, therefore, I would suggest that the word aura be retained in its general sense to mean that which the Baron described as odic light—the emanation of an element—and that the individual auræ should be differentiated when necessary by simply suffixing the name or symbol of the respective elements. A clear understanding will be found necessary to avoid the confusion inevitable if the word aura be used in a loose manner.

Having now touched upon the steps to be taken to obtain a preliminary observation of an aura, it will be proper in the following section to consider, so far as can be observed, what properties are common to the auræ of some of the principal elements.

(End of Section 1.)

DRAWN FROM THE INVISIBLE.

When one looks upon a huge tree, with its rigid and enduring trunk and its spreading branches, he is looking upon one of the most permanent objects constructed by living forms. It is certainly a most obvious material fact. It was natural to conclude that this enduring body is constructed of solid materials obtained from the soil. But when we come to analyse the operations of Nature more carefully, we discover that the permanent fabric of the tree, that which survives when the trunk is converted into charcoal, was picked out of the air as an invisible gas. In other words, the invisible material makes the permanent structure, while the visible materials vanish.

This illustration suggests to the most materialistic mind the possibilities of a structure and a permanency not associated with the things we see. But do not mistake even so vivid an illustration for a demonstration; it is suggestive of what is possible, and may help some to understand better the claim of religion that the invisible things of the spirit abide, while the gross materials that appeal to our senses pass away.

J. M. COULTER.

TRANSITION OF MR. WILLIAM PROCTOR.—As we go to press we learn of the passing on, on Monday, the 11th inst., of Mr. William Proctor, of Barrow, who has been prominently associated with the Spiritualistic cause there since the year 1873. He was, in fact, one of the early pioneers of the movement. Mr. Proctor, of whose career we shall say more next week, was in his sixty-eighth year.

An account of Mr. J. Hewat McKenzie's meetings in Glasgow and Edinburgh is, with other articles, unavoidably held over until next week. As already announced, Mr. McKenzie will hold a series of meetings at the Queen's Hall, London, on the 4th, 10th, 17th, and 24th prox. Tickets may be obtained from the Office of LIGHT; the Stand Bureau, Bank Buildings, Kingway; the Secretary, 1, Stanley Gardens, Bayswater; and at the Queen's Hall, Langham Place, W.

SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 501.)

There are two considerations which should be impressed upon inquirers. They are:—

(1) The general unanimity in the testimony of quite independent experiences.

For instance, the two cases given in the last issue and the case cited in the previous issue of *LIGHT* have points in common. In all three cases, when the physical condition was at its lowest ebb the happiness of the individual was remarkably increased; when material sensations seemed to have ceased the individual was apparently vividly conscious; in all three cases when intercourse with familiar companions in the body was interrupted the individual was conscious of the presence of other companions and there was no sense of loneliness.

If, as materialists assert, consciousness is a by-product of physical life, how comes it that consciousness, happiness, and a sense of fellowship can increase with the failure of the functions of the material body?

(2) The fact that in communications and visions there is generally apparent a distinct *purposefulness*, that they appear to be as intelligently directed as are communications between reasonable beings in this life.

Concerning this more may, perhaps, be said at a future time, the point is often not sufficiently weighed and it is of the greatest importance. I do not propose to do more than indicate it at present.

The incident which follows agrees with those already quoted inasmuch as it shows that at the moment when the physical powers were at their lowest ebb fresh powers were in active operation. In some other respects this case differs, as will be seen, from the preceding. The narrator, Dr. O. B. Ormsby, wrote from a place called Murphysborough, Illinois, U.S.A., in 1884, and the account appeared some years later in "Phantasms of the Living" (a book now out of print).

In 1862 Dr. Ormsby was acting as Assistant Surgeon to the 18th Illinois Volunteers; the regiment having gone forward to attack Fort Henry, he was left behind in charge of the sick. Among these was a young man called Albert Adams, a sergeant-major, in whom the doctor seems to have been specially interested. He removed him from the hospital and took him into a private house; the adjoining apartment to that occupied by the patient was divided from his room only by a thin partition; this other room was occupied by the doctor's wife.

The man was dying and all the afternoon he could only speak in whispers; his father was sent for, and at 11 p.m. the soldier to all appearance died. Dr. Ormsby, who was at the time standing beside the father by the bed, states that, thinking the bereaved man might faint in the keenness of his grief, he led him away to a chair in the back part of the room, and himself returned to the bedside, intending to close the eyes of the man who he thought had expired.

As I reached the bedside, the supposed dead man looked suddenly up in my face, and said, "Doctor, what day is it?" I told him the day of the month, and he answered, "That is the day I died." His father had sprung to the bedside, and, turning his eyes on him, he said, "Father, our boys have taken Fort Henry, and Charlie [his brother] isn't hurt. I've seen mother and the children, and they are well."

He then gave quite comprehensive directions regarding his funeral, speaking of the corpse as "my body," and occupying, I should think, as much as five minutes. He then turned towards me, and again said, "Doctor, what day is it?" and I answered him as before. He again repeated, "That's the day I died," and instantly was dead. His tones were quite full and distinct, and so loud as to be readily heard in the adjoining room, and were so heard by Mrs. Ormsby.

(Signed)

O. B. ORMSBY, M.D.

In reply to further questions, Dr. Ormsby wrote that he had no opportunity to learn whether what was said about the mother and children was correct, but that he learned afterwards that Fort Henry was taken and the brother was uninjured.—"Phantasms of the Living" (Vol. II., p. 307).

No stress need be laid on the question as to whether the man had actually died or not; the point to bear in mind is that so complete was the collapse that to the medical eye of one who probably had often seen death the man appeared to be dead, and yet just then he was able to "visit" (one can use no other term) his brother at a distance, and note his condition, and to see his mother who was elsewhere; moreover, when, after a moment or two, he returned to bodily consciousness, he returned like one refreshed, speaking no longer in a feeble whisper but clearly—although, in spite of his lucidity, he seems to have lost all count of time, alluding to the "day I died" in the past tense. Dr. Ormsby's wife heard the conversation through the thin partition which divided her room from the sick room and was able to corroborate what passed.

All these circumstances are very significant, and the differences between this narrative and the previous ones are not less so. This man's consciousness, when liberated from the body, was directed first to those he had left on earth; in the other cases the attention of the dying persons seems to have been wholly directed towards another sphere. The subjects of the earlier narratives were cases in which there had been long illness; the young soldier was dying in circumstances more like those which are so present to our minds at the present time. He was not, it is true, on the battlefield, but he had evidently only recently left the regiment on account of sickness, so that it seems natural that his mind should be still occupied with the men in the fighting line, whom he had just left, and with the mother at home.

This brings us to the question of differences of conditions. It is probable that the experiences of those who pass over differ widely; that some linger long with the friends they have left, and for some time interest themselves in their former pursuits, whilst others withdraw from earth associations and carry their interests and thoughts into another sphere. I do not mean to suggest that these forget their friends on earth, or cease to love them, but they do not seek to communicate by outward signs, though they probably watch them and wait for them with the same affection as those who linger.

Perhaps those who venture to decide which course is the better make a mistake. Each spirit ought to follow the path of service, but who shall say that those who voluntarily "absent themselves" from the "felicity" which belongs to higher stages of advance are less well pleasing to God than those who go up higher. All depends on the motive; in God's sight "higher" or "lower" is determined wholly by God-likeness, that is to say, by love. Some of those who linger may do so because they are not ready to go on, some because they still care too much for earth, but many doubtless linger because they "love much." Christ Himself lingered (St. Luke tells us for forty days), and by so doing He gave His sanction to all who from motives of love and service remain in touch with those on earth,

"Lest in our lonely way we faint."

(To be continued.)

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

NATIONAL UNION FUND OF BENEVOLENCE.—The Hon. Sec., Mrs. M. A. Stair, 14, North-street, Keighley, Yorks, acknowledges with thanks the following sums which have reached her during September: Mr. Sidebottom, 2s. 6d.; Mrs. Ruth Hey, 2s.; A Friend, 2s.; Sambo Box (per Miss Granger), £1 10s. Total £1 16s. 6d. She points out, however, that the monthly disbursements far exceed the income and expresses the earnest hope that subscribers will not forget the forthcoming annual effort, but take the opportunity of showing their gratitude to those worthy old pioneers of the movement who are greatly in need of their help.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XIII.—EFFECT ON MEDIUM'S WEIGHT DUE TO LEVITATION. FOUR DIFFERENT TABLES.

Before giving the results of the following experiment I would like to refer to the fact that, to a superficial view, many of the tests on weighing machines and on other force-measuring apparatus may appear very similar and indeed superfluous. This is, however, not so. In an experimental investigation into the laws governing physical phenomena we have need for meticulous accuracy and for the certifying of the results of one experiment by others along parallel lines. This entails apparent, but very little actual, repetition. Better one fact absolutely established than a hundred vaguely surmised. The reader will therefore be tolerant if many of the results given appear unnecessary. He may be assured that they are, on the contrary, of great importance, or I would not take the trouble to record them.

I propose in this article to give the results of recent and final experiments showing the effect on the medium's weight while levitation of the table is in progress. In experiments 7 and 13 I gave such results for one table. These, however, are insufficient to establish the law. The apparent equality between the weight of the table and the weight added to the medium may have been due to a coincidence or it may have been a special case. I therefore now place on record the results for four different tables.

Experiment 39.

The Avery platform weighing machine with board on platform was used as described in articles V. and VII. The following tabulation will enable results to be compared. The initial weight of medium + chair + board was 9st. 10lb. 12oz.

Table.	Description.	Weight of medium + board + chair during levitation.	Additional weight of medium due to levitation.	Weight of table
No. 1	Ordinary séance	10st. 6lb. 14oz.	10lb. 2oz.	10lb. 8oz.
No. 2	Octagonal bamboo	10st. 2lb. 6oz.	5lb. 10oz.	6lb.
No. 3	Ornamental "	10st. 2lb. 10oz.	5lb. 14oz.	6lb. 4oz.
No. 4	Stool ...	9st. 12lb. 10oz.	2lb. 14oz.	2lb. 12oz.

The tables Nos. 1, 2, 3 and 4 are the corresponding tables described in article VIII. The weights given were taken at the end of the séance, and it will be noticed that tables 2, 3 and 4 agree in weight with values obtained on several previous occasions, while table 1 is 2oz. heavier.

It may be convenient to compare the results I have recorded by a percentage method.

Table.	Weight.	Additional weight of medium during levitation.	Per cent. additional weight of medium to weight of table
Séance Table Expt. 7 ...	10lb. 6oz.	9lb. 12oz.	93.9
Séance Table Expt. 13 ...	10lb. 6oz.	10lb. 8oz.	101.2
Table 1, expt. 39	10lb. 8oz.	10lb. 2oz.	96.4
Table 2, " "	6lb. 6oz.	5lb. 10oz.	93.7
Table 3, " "	6lb. 4oz.	5lb. 14oz.	94.9
Table 4, " "	2lb. 12oz.	2lb. 14oz.	104.5

An average of the percentages in the last column of the tabulation gives for the six cases 97.3 per cent. as the percentage of additional weight of medium to weight of table. If we call the weight of the table W , and the increased weight of medium W_1 , then

$$W = W_1 + x$$

Either $x =$ zero or it is a small weight due to something we have not yet taken into account. I have more than a suspicion that x represents a real quantity due to causes not yet ascertained.

The levitation of the stool was the most spectacular levitation I have seen. So high was the stool in the air it is no exaggeration to say that if I had bent my head I could have walked right under it from one side of the room to the other.

During several of the levitations and partial levitations I moved my arm along an arm of the medium from the shoulder to the wrist. The muscles were iron-like in their rigidity, although the medium sat perfectly still with hands on knees.

SIDELIGHTS

The current issue of the "Quiver" contains an illustrated article by Mr. J. Arthur Hill on "The Hope of Immortality," from which we shall publish some striking passages next week.

A second edition of Mr. Harold Begbie's book, "On the Side of the Angels," is now in course of preparation and may be published by the time these lines appear. It will contain further evidence on the subject of the "Mons Visions."

"The Shining Gateway," by James Allen (L. N. Fowler and Co., ls. net), is an excellent little work, the clear, bright thinking of one who gained the title of the "Prophet of Meditation." It is devotional, contemplative, and yet full of what may be termed spirituality in action. It has the merit of being quotable, and we have selected some brief passages for citation in LIGHT. We observe that quite a little library of books have issued from the pen of the author. The volume under notice is, of course, a posthumous one.

Miss M. Bradish, secretary of the Performing Animals' Defence Committee (24, Memorial Hall, Farringdon-street, E.C.), sends us a letter in which she points out that trainers and showmen of performing animals, though they have often denied the use of heavy whips, spiked collars, &c., in their profession, have never attempted to deny that animals in transit are packed into as small a space as possible. "It is obvious," she writes, "that wild animals can never be at large and must spend a great part of their time in travelling cages." She asks "whether the game is worth the candle—a short period of doubtful amusement at a music-hall, against lifelong suffering for the animals." We ourselves doubt it.

"Glad Tidings," in the course of an appeal for the spread of our faith and knowledge amongst the bereaved, writes: "Is there any way in which we who are believers in the actuality of a spirit world and its revelations can make our light shine before men—the light which has been vouchsafed us to illuminate the dark places of the earth? Can we not form some inner committee for the issuing of cheap pamphlets and their distribution among, for instance, the wives, mothers, and widows of our fighting men? Among us there may be some who can spare the means, others the time." Much effort is being put forth in these directions, but our correspondent's suggestion as to a committee is worthy of consideration.

We need not say much about Mr. C. Jinrajadas's hymn booklet entitled "I Promise" (Theosophical Publishing House, Adyar, Madras, ls. 6d.). It is described as "Talks to young disciples," and the four chapters or divisions deal with four ways in which true discipleship will manifest itself, viz., in bright looks, brave words, joyous thoughts and knightly deeds. The writer's occasional allusions to "Karma" and "past lives" trouble us little: it is enough that he sets before his boy pupils the noblest ideals of character and conduct, and does so in the most winning fashion. Those for whom he writes will not value the book the less for the portrait at the beginning, which shows the spare figure and slight stoop of the scholar with the refined intellectual features characteristic of the most cultured and thoughtful type of our Indian fellow-subjects.

Mr. Robert Ardis sends an account of several striking evidences of identity given by the direct voice through the mediumship of Mrs. Susanna Harris, now on tour in Ireland. The severe pressure on our space at present precludes the publication of these instances, which, however, are not more remarkable than some other examples reported in connection with Mrs. Harris's mediumship when at its best. Mr. Ardis tell us that the doctrine of spirit return has been "spreading quietly and rapidly" in many private homes in Ulster.

Mr. Thomas Turner, president of the Bolton Spiritualist Alliance, meeting in the Institute, Henry-street, Bolton, writes us that the society, which has only been started six months, is steadily growing in numbers. It possesses a Subscription Library, of which the public make good use; and its Lyceum Saving Club, lately formed, has already a membership of thirty. Mr. Turner gives us another specially gratifying item of information of which we hope other societies will take note, *viz.*, that the sale of *LIGHT* after the meetings is a large and growing one. The society is now affiliated with the Manchester and District Union.

At the recent memorial service for Lieutenant Henry Barnes, of the Gordon Highlanders (son of Mr. G. N. Barnes, M.P.), who was killed in the first great advance of the Allies, Mr. F. H. Stead related what he described as "the greatest spiritual experience vouchsafed to him in the whole course of his life." On the evening of September 26th, he said, he was listening to the music of Beethoven's "Egmont," when his brother, who went down in the "Titanic," and his mother appeared to him in a vision, with young Barnes, and assured him of a great victory and the approaching breakdown of Prussian militarism. He could not understand Lieutenant Barnes's presence in the vision till he heard of his death.

There is a flavour of both Herrick and George Herbert—the delicate fancies of the one, the sweet devotional note of the other—in the verses by Charlotte and Reginald Salwey which, collected in a dainty volume beautifully illustrated by Jasper Salwey, A.R.I.B.A., have been sent to us for notice. "Adoration and Other Poems" is the title of the book, and it will have a special appeal to those who love haunting and picturesque phrases that answer sensitively to some special mood. By consequence it answers the test of quotability, and although poetry—unless it relates especially to the subjects with which *LIGHT* is concerned—is rather out of our province, we can commend the little volume, which is published by Heath, Cranton and Ouseley, Ltd., at 2s. *net.*

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Dr. Crawford's Experiments.

SIR,—As the Spiritualistic worker is never in danger of being over-rated in scientific circles, so is it with the scientific investigator of Spiritualism amongst Spiritualists. I, therefore, should like to express publicly my appreciation of the excellent series of articles on the Scientific Investigation of Physical Phenomena by Dr. W. J. Crawford.

The reflective reader of those contributions towards positive knowledge of the subject could hardly fail to note their remarkable combination of careful report and unprejudiced interpretation—a combination as valuable as it unfortunately is rare.

To render such phenomena intelligible, according to the intellect's demands of intelligibility, would be to commence laying the physical foundations of scientific Spiritualism, and this work Dr. Crawford's method is qualified to do. Although at present dealing with much simpler phenomena than was Sir William Crookes in his laboratory investigations of materialisation, Dr. Crawford's procedure is much the same, and his results are of like validity. He is to be congratulated on his good fortune with medium and circle. The regularity with which

experiments can be repeated by him, the precision of responses to his expressed desire—the general co-ordination of the seen and the unseen is at these stages apparently ideal.

Dr. Crawford says "Rise!" and then the table almost immediately rises several inches into the air, remaining as if fixed there until he says "Fall!" when it sinks gradually to the floor. Commenting on which co-operation of the visible and the invisible, Dr. Crawford with delightful simplicity remarks: "The reason for the instant response to the words 'rise' and 'fall' is because of previous arrangements with the operators," as a means of "economising words and explanations."

How clear is the air of reality there—how very natural it all is!—Yours, &c., W. B. P.

Imagination versus Hallucination.

SIR,—Some people are apt to confuse mental imagination, mental imagery, or intuition, with optical hallucination. The following is a definition of "Imagination" given by a profound thinker: "Imagination is an advanced perception of truth." The poet and the seer, because of their receptive brains, are the first to catch the premonitions of those finer issues of thought which emanate from the Divine. They also often predict future discoveries for this reason.—Yours, &c.,

P. V. H.

Prevision.

SIR,—In a recent issue of *LIGHT* reference is made to a comment by "N.G.," respecting prevision, in which he says he has been struck "by the tendency of the prophetic sense to express itself in predictions of misfortune" and that he "can hardly recall a case of verified prophecy in connection with 'second sight' (especially in Scotland) which was not concerned with death or calamity." This is a very prevalent opinion although I do not think it is altogether justified. I have heard hundreds of predictions made by modern psychics during the last few years, the majority of which were of a cheerful nature and many of them were afterwards verified.

As to Scottish "second sight" (as I am pointing out in a pamphlet, "The Truth about Mediumship," to be issued shortly), Dr. Samuel Johnson, who made a special study of this subject on the spot during his famous visit to Scotland, expressly points out that "second sight" deals also with the lighter side of things.—Yours, &c.,

HORACE LEAF.

Spirit Spheres: Perplexing Reports.

SIR,—There is a somewhat wearisome story of a famous painter who, on being asked with what he mixed his paints, replied, "With brains, sir." Might I suggest in similar fashion that your correspondent, "R. D.," should mingle his pen and ink operations with a little imagination? He is perturbed by what he regards as conflicting and improbable statements made by spirits regarding their grades of condition; but has it not occurred to "R. D." that somewhat similar gradations may obtain even in this world? Supposing your correspondent were reporting to some imagined inhabitant of an "infra-world" the divisions of human society in this, would he not say that there are (roughly) five or six classes—the upper class, the middle class, the lower middle class, the lower class, and the pauper class? If he were interrogated as to how the divisions were decided, exactly how the classes were marked off from one another, he would be at a considerable loss to answer. Supposing he belonged to some great society of the Masonic kind, and was in it as a member of a certain—say the seventh—degree, and told his interrogator as much, is it not conceivable that if there were a large number of other people reporting on this world to the under world, each from his own standpoint, the under world would be in a considerable state of mental obfuscation over the apparently contradictory reports given?

As regards "Dr. Sharp," is it not possible that he is a personality who has outgrown his terrestrial attractions sufficiently to attain entrance to what Andrew Jackson Davis describes as "the first sphere of independent spirit life"? We roughly divide states of life into terrestrial and celestial. This is possibly all that "Dr. Sharp" means, *viz.*, that he belongs to the super-

terrestrial. Words are notoriously capricious and misleading in descriptions and reports concerning the life hereafter. It is not necessary to assume that "Dr. Sharp" was boastfully claiming to be an archangel!—Yours, &c.,

G. D.

Is Warfare Necessary?

SIR,—I offer to the discussion of this question the following from the "Times" Literary Supplement:—

The pacifist contends that, if one nation would submit to the criminal oppression of another, there would be an end of war and even of oppression. That may be true; but we know that no nation will submit to such oppression. The Government of a people must consider the nature of that people as it is, not what it would do if their nature were otherwise. A Government might resolve not to resist invasion, but it knows that the people would resist it, just as it knows that a wronged individual would seek revenge for his wrong if there were no criminal law. And it is better for the people that their resistance should be organised with a chance of success than that it should be futile and desperate, and, in its futility and desperation, should leave them full of misery and hatred and unrest.

—Yours, &c.,

E. P. GLEN.

The Faith of Florence Nightingale.

SIR,—The "Life of Florence Nightingale," by Sir Edward Cook, is extremely interesting, especially from our point of view.

She was essentially a Spiritualist and wrote to a friend in 1846, when twenty-six years old:—

I always believe in a multitude of spirits inhabiting the same house with ourselves; we are only the *entresol*, quite the most insignificant of its lodgers, and too busy with our pursuit of daily bread, too much confined with hard work, and too full of the struggle with the material world, to visit the glorious beings immediately above us,

and much more to the same effect.

In the same letter she wrote "Truly do I believe that these senses of ours are what veil from us, not discover to us, the world around."

She thought that there was no other world but only one: "What we require is sight, not change of place, I believe." She also wrote in the same year:—

I know that it was God who created the good, and man the evil, which was not the will of God but the necessary consequence of His leaving free-will to man.

Miss Nightingale always believed with passionate intensity that so-called death was the beginning of new work on a higher plane. In her later years, a young cousin, in speaking of the death of a relation whom they both loved, said that now at any rate he was at rest and in peace. Miss Nightingale, who had been lying back on her pillows, sat up on the instant and said with full force and vigour: "Oh no, I am sure it is an immense activity."

Our heroine was led by the Spirit, if anyone ever was; and what a beautiful life of service was hers in consequence!—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

THE WIDER SCIENCE OF ASTROLOGY.—Lady Muir MacKenzie took the chair at the "Musical and Occult At Home" held at the Eustace Miles Restaurant on the 8th inst., when Mrs. Hedley Drummond lectured on the "Scope and Use of Practical Astrology." The lecturer enlarged upon the fact that the planets exercise a great influence on the lives of families, communities and even nations. The four classified branches of astrology—natural, mundane, natal, and horary—were then dealt with. From the fact that on February 19th next the Sun leaves Aquarius, the ruling sign of Prussia, the lecturer deduced that the war would certainly not end before that date. This prophecy was, however, put forward with some diffidence in face of the number of inaccurate predictions on the subject that had already appeared. The great benefits to be derived from a right study of natal astrology were dwelt upon. A discussion of considerable interest followed the lecture. The musical part of the programme was supplied by Miss G. Marshall, who sang several ballads, and Mr. Jack Millard, the well-known humorist, who gave great amusement with his humorous songs and stories. Mr. W. J. C. Hewison was the accompanist.—J. H. D.

SOCIETY WORK ON SUNDAY, OCT. 17th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

THE MARYLEBONE ASSOCIATION.—In consequence of the hostile action of the proprietors of the hall to which the Association recently transferred its meetings, it was unable to hold its usual service on Sunday evening last, and its further announcements as to Sunday meetings are postponed for the present. The Monday meetings at 77, New Oxford-street continue as heretofore.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Clarendon-square, W.—Both meetings were taken by Mrs. Fairclough-Smith, who gave a very fine trance oration in the morning, and in the evening an inspiring address on "Let not your Heart be Troubled." Sunday next, see advt.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, discussion opened by Mr. Cowlam; evening, address by Mr. G. Tayler Gwinn. Saturday, 23rd inst., 8 p.m.; Sunday, 11.30 and 7; and Monday, 3 p.m., Mrs. Harvey, of Southampton.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Williamson gave a trance address. Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyance. Wednesday, 27th, at 7.30, public circle, Mrs. T. Brown.—T. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address and clairvoyant descriptions by Mrs. Mary Davies were much appreciated by a large gathering. Sunday next, at 11, service and circle; 7 p.m., Miss Florence Morse, address and clairvoyance. Thursdays, at 8, service and circle.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Podmore gave an address on "Consciousness," followed by clairvoyance. Miss Heythorne sang a solo. Sunday next, at 11.15 a.m., public circle; 7 p.m., Alderman D. J. Davis. Friday, at 8, public meeting. 31st, Mrs. Mary Clempson.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses were given by Mr. Walter Howell. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Jamrach, addresses and clairvoyance; also Monday, 8 p.m.; Lyceum, 3 p.m.; Tuesday, public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Harvey gave uplifting addresses, followed by clairvoyant descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Robert King. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8, public meeting.—F. V. C.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—The week's meetings have been crowded, many having to be turned away. Sunday subjects were "Go into all the world and Preach the Gospel" and "Faith," and were treated by Mrs. Baxter. Sunday next, public services, 11 and 6.30. All other meetings as usual.—J. L. W.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. H. E. Staddon, in his address on "Cosmos or Chaos?" dwelt on the immutability of Divine law. On the 12th, Mrs. Jamrach spoke on "The Eternal Love Principle," and gave clairvoyance. Sunday next, 7 p.m., Miss C. D. L. McGrigor. Tuesday, 8 p.m., Mrs. Webster. November 2nd, 8 p.m., Annual General Meeting.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service; afternoon, children's service; evening, Mr. Symons gave a powerful address entitled "The Ministry of Song." Sunday next, at 7, speakers of the Lyceum District Council. Thursday, at 8, clairvoyance, Mrs. Beatrice Moore. Silver collection.—C. A. M. G.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. A. Vout Peters' return visit attracted a large audience, who thoroughly appreciated the good things provided, both in thoughts and descriptions. 14th, Mr. J. Wrench, address and clairvoyance. Sunday next, 7 p.m., Mr. Symons. 28th and 29th, at 3 p.m., grand bazaar, clairvoyance and palmistry. 30th, at 7, social.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. S. Fielder; duet by Miss B. Selman and Rev. David F. Stewart. Evening, Mrs. Alice Jamrach; anthem by choir. Sunday next, 11.15 a.m., the Rev. David F. Stewart, M.A.; solo by Miss B. Selman; 7 p.m., Mrs. J. Miles Ord; anthem, "Thine, O Lord, is the Greatness" (Kent).—H. T. W.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. E. Neville gave an inspirational address on "Spirit Influence," and afterwards some convincing clairvoyant readings, which were much appreciated. Collection devoted to National Fund of Benevolence. Sunday next, Mrs. M. Maunders, address and clairvoyance.—W. H. S.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. R. Boddington gave an eloquent address on "The Consolation of Spiritualism," and ably answered questions. Sunday next, 7 p.m., Mrs. Alice de Beaurepaire, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45 p.m., members only.—N. R.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. W. F. Smith gave an address on "Modern Spiritualism," and Mrs. Smith well-recognised descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. Sarfas, address and clairvoyance. 31st, Mrs. Checketta. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, excellent address by Mr. R. Boddington and questions answered; evening, address by Mr. G. T. Brown. Collections in aid of Benevolent Fund amounted to £2 1s. Sunday next, 11 a.m., short address by Mr. A. Bailey, personal messages through Mrs. Ball; 6.30 p.m., address by Mr. G. F. Tilby, "Seek and ye shall find"; spirit messages through Mrs. Tilby.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. R. Sturdy, address, "Spiritualism and War," also replies to questions. 13th, Mrs. George, address and psychometry. Sunday next, 3 p.m., Lyceum; 7, Miss Woodhouse, address and clairvoyance. 27th, Mrs. A. Marriott, address and clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Miss Violet Burton delivered a trance address.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mrs. Mary Gordon.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Address by Mr. Tilby on "Faith and Knowledge."—V. M. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. H. Wallis gave addresses and descriptions, morning and evening.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. Prior gave a very interesting address to a large audience.—M. W.

SOUTHBEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE.—Mrs. A. de Beaurepaire delivered an address and afterwards gave clairvoyant descriptions and messages. Large after-circle.

EXETER.—MAILBOROUGH HALL.—Services conducted by Mrs. Letheren and Mr. Elvin Frankish, clairvoyance by Mrs. Letheren.—E. F.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGECUMBE-STREET.—Mr. Johns, of Exeter, gave an address on "Spirit Control." Clairvoyance by Mrs. Short; soloist, Mrs. Pearce.—E. E.

TOTTENHAM.—684, HIGH ROAD.—Mr. Ernest Beard spoke on "Why a Spiritualist?" giving many interesting personal experiences. He also gave clairvoyant descriptions.—D. H.

TORQUAY.—A trance address by Professor A. Card on "The World to Come," followed by convincing clairvoyance by Mrs. Thistleton. 14th, public service, with address and clairvoyance. [Will secretary please forward address of society?]

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Evening, at the Shepherds' Hall, Old Market-street, inspirational address by Mrs. Laura Lewis, of Cardiff, clairvoyance and messages. Other usual meetings.—W. G.

EXETER.—MARKET HALL, FORE-STREET.—Morning, address by Mrs. Grainger, followed by clairvoyance; evening, address by Councillor H. P. Rabbich, of Paignton, on "The Cloud of Witnesses"; clairvoyance by Mrs. Grainger. Large audience.

READING.—SPIRITUAL MISSION, BLAgrave-STREET.—Mr. P. R. Street gave addresses morning and evening on "Flights of Fancy" and "A Living Testimony," followed by clairvoyance by Mrs. Street. 18th, psychometry and clairvoyance, Mrs. Street.

PAIGNTON.—MASONIC HALL.—Mr. Lockyear delivered an address, "To be carnally minded is death, but to be spiritually minded is peace and life." Mr. Ashurst presided and Miss Mills, F.T.L., gave clairvoyance.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, address by Mr. A. H. Sarfas, "Obeying the Call." Good audiences, and collections for the Benevolent Fund.—S. T.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Anniversary Lyceum services, Mr. F. T. Blake, president; 2.30, service of song by children. 14th, Mrs. Lane Crook; soloist, Miss Crook.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Miss Sunderland on "I will Sing a New Song" and "Mors Janua Vitae." Clairvoyantes, Miss Sunderland and Mesdames Wood and Charnley. Mr. Beardsworth read a paper on "The War and its Relation to the Divine in Man."—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. E. M. Christie gave two very helpful inspirational addresses and good clairvoyant descriptions. She also gave clairvoyant tests and well-recognised spirit messages on the 18th. 13th, address and well-recognised clairvoyant descriptions by Mr. Aaron Wilkinson.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Thought" by Mr. Percy Smyth. 11th, 3 p.m., ladies' meeting, address and clairvoyance by Mrs. Hayward. 13th, address on "The Sayings of the Master," and clairvoyance by Mrs. Miles Ord.—E. M.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting presided over by Mrs. Truman, trance address by Mr. Lethbridge, clairvoyant descriptions by Mrs. Truman.—J. W.

HANDSWORTH SPIRITUALIST CHURCH.—AN AMALGAMATION.—We learn from the hon. secretary of the Spiritualist Church, hitherto meeting in the Assembly Rooms, Wretham-road, Handsworth, that the society recently resolved to amalgamate with the Birmingham Spiritualist Church, Broad-street. Since the Handsworth Church opened in December, 1913, two other societies have come into being, and it is felt that these will have a better chance of growth through the amalgamation of the two earlier bodies. The first united service was held on Sunday, the 10th inst., at Broad-street. To help to bring about a closer association of the members, the amalgamation will, we understand, be shortly celebrated by a social meeting.

A SUCCESSFUL SOCIAL.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held its first Social and Dance of the season (in aid of the New Building Fund) in the hall over the Public Library, on Saturday, the 16th inst. The gathering was well attended, soldiers being greatly in evidence. Thanks are due to the following artistes, who provided an excellent programme: Miss Muriel Bell, Miss Stella Thompson, Mr. Fray and Mr. Watson (songs), Miss Stella Thompson (recitations), Mrs. Wheeler (pianist). Madame Meta Holland's ventriloquism was greatly appreciated. Altogether a most enjoyable time was spent, all present seeming for the time, at least, to throw off the influence of the gloomy conditions prevalent just now. A vote of thanks was accorded to Mrs. Jamrach, who very ably performed the duties of M.C.—E. M.

HARVEST THANKSGIVING.—The harvest thanksgiving services of the London Spiritual Mission, 13b, Pembroke-place, W., were held on Sunday the 17th inst. The morning service was conducted by the president, Mr. E. W. Beard, the subject of his address being "The Harvest and the Thanksgiving." The violoncello duets by Mr. B. Patterson Parker, F.R.A.M., and Miss Nora Parker were excellently rendered and thoroughly appreciated. In the evening the vice-president, Mr. Percy Beard, gave an inspirational address on "Seed-Time and Harvest," after which Mrs. Simpson beautifully sang "Hear my Prayer" and "O for the Wings of a Dove." The Temple was tastefully decorated with flowers by the ladies of the flower committee. Mr. Haywood presided at the organ and his voluntaries were rendered with great artistic taste. The attendance was much above the average, and the success of the services is attributable to the kindness and thoughtfulness of many of the members, and of those friends who contributed so generously the musical items.

NEW PUBLICATIONS RECEIVED.

"Earth-Lays: Geological and Other Moods." By COLIN TOLLY. Cloth, 3s. 6d. net. Dent & Sons, Ltd., Bedford-street, W.C.

"One Life, One Law, One Love" By LILY L. ALLEN (Mrs. James Allen), 1s. net. L. N. Fowler & Co., 7, Imperial Arcade, E.C.

From Wm. Rider & Sons, 8-11, Paternoster-row, E.C.: "A Manual of Hypnotism," by H. ERNEST HUNT; "Economy," by ORISON SWETT MARDEN, assisted by ARTHUR W. BROWN. Cloth, 1s. net each. "Agar Half the Mystic," by ROLAND FILKIN. Cloth, 6s.

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Section XIX.—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

Section XX.—More evidence of identity of spirits communicating—Perplexity caused by a name, written psychographically, being wrongly spelt: explanation—The writer's disturbed and anxious state reacting on the communications—Doubt and its effects—No use to maintain a dogmatic attitude against facts—The trustful spirit—Advice as to the future—Withdrawal of further communication.

Section XXI.—The writer's condition, a personal explanation—The reply: reiterated advice to ponder on the past and seek seclusion—Final address by IMPERATOR, retrospective, and closing for the time the argument: October 4th, 1873.

Section XXII.—IMPERATOR'S despairing view of his work—A striking case of identity—Personal explanation of the writer.

Section XXIII.—Progressive Revelation—The chain of spiritual influence from Melchizedek, through Moses, Elijah, to the Mount of Transfiguration, and the Apocalyptic Vision—The Pentateuch—Abraham not on the highest plane—Translations of Enoch and Elijah—Legendary Beliefs in the Sacred Records to be carefully discriminated.

Section XXIV.—The intervening period between the records of the Old and New Testaments—A period of darkness and desolation, the night succeeding a day of revelation—The internal craving for advanced truth corresponds to external revelation—Points to be considered in the records of the Old Testament of the life of Christ for the writer's own instruction—A glimpse of the method of guidance exercised over him.

Section XXV.—Pursuing his studies on the lines indicated the writer found evidence of the work of various hands in the Mosaic Records—A message thereupon, and a dissertation on the danger of quoting isolated texts, and relying on the plenary inspiration of a translation—The compilation in Ezra's day—The Elohist and Jehovistic legends—The Canon of the Old Testament, how settled—Daniel, a great seer—The progressive idea of God in the Bible developed and elucidated.

Section XXVI.—Changes in the communications—A retrospect marking the close of another phase in the writer's relations to his Teachers—The writer's mental state, and the various phenomena that were presented, bearing on the attempts to lift him into a more passive condition—Music—Autographs of two celebrated composers authenticating a communication.

Section XXVII. India as the cradle of races and religions—A communication from PRUDENS—The man crushed by a steam-roller who communicated immediately after death (*vide Spirit-Identity*, app. iii., p. 103): explanations.

Section XXVIII.—A communication in hieroglyphics by an old Egyptian—Particulars about Egyptian theology, and its relation to Judaism—The prophet of Ra, at On, who lived 1630 B.C.—The religion of daily life as exemplified in Egypt—The Trinity—India and Egypt—Progress in religious knowledge not necessarily connected with any special belief—General judgment—The fulness of spirit.

Section XXIX.—Danger of deception by personating spirits—A case in point, and an emphatic warning on the subject—The adversaries—Obsessing spirits—The earth-bound and undeveloped—Temptation by them—The danger from these to those on whom they are able to fasten most real and terrible—Civilisation and its results—Christianity as in England—Missionaries to the heathen—Our great cities, foul, weltering masses of vice and cruelty—The atmosphere of them intolerable to spirit—The other side not dwelt on now, but conspicuous exceptions admitted—These causes hamper the good, and swell the army of the adversaries, one of whose ready devices is to personate truthful spirits, and so to introduce doubt and fraud—The phenomenal illusory—The spiritual real—Higher revelations wait for those who can hear—How to know a personating spirit—The subject to be approached with care, whereas it is recklessly and idly meddled with—Frolicsome spirits, not evil, but sportive, foolish, with no sense of responsibility—Avoid the personal element as far as possible.

Section XXX.—Easter Day Teaching (1874, 1875, 1876, 1877). Specimens of various teachings given on anniversaries to which spirits always seem to pay great regard.

Section XXXI.—A photograph at Hudson's, and a communication thereupon—Suicide and its consequences—The story of a wasted life, selfish and useless—A stagnant life breeds corruption—Experiences of the Spirit when the cord of earth-life was severed—Remorse the road to progress—Work the means of progression—Help from Spirit-ministers—The fire of purification—Selfishness and sin bring misery and remorse—And thus sore judgment—No paraphernalia of assize—Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation—The threefold life of meditation and prayer: worship and adoration: conflict—Accountability.

Section XXXII.—It is necessary that afflictions come—A period of conflict is a period of progress—Revelation overlaid bit by bit—Then comes the question, What is Truth!—The answer in a new revelation—Esoteric at first, then adapted to general needs—All cannot know truth in the same degree—Truth is many-sided—The purest truth must not be proclaimed on the house-top, or it becomes vulgarised—The pursuit of Truth for its own sake the noblest end of life—Having passed the Exoteric, it is well to dwell on the Esoteric—Loving Truth as a Deity, following it careless whither it may lead.

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* * Subscriptions should be made payable to the Hon. Treasurer,
 Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
 HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after
 October 1st will be taken as for the remainder of the present year
 and the whole of 1916..

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

In last week's issue appeared a letter expressing admiration of the valuable series of papers contributed by Dr. Crawford and describing his experiments in the verification of physical phenomena. The writer, "W. B. P.," is an old and able contributor to *LIGHT*, and himself a scientific writer, so that his appreciation of Dr. Crawford's work carries weight. Just now, when the public mind is distraught with the horrors of war, the importance of such investigations as these which Dr. Crawford has recorded is in danger of being overlooked for the time being, but that they will have results of permanent value hereafter we have no doubt whatever. The records are admirably clear and simple, and the experiments they describe were carried out with the most painstaking care and scientific exactness. They carry a lesson not only for sceptics but for those whose minds are obsessed with the theological bigotry of the past. When Science steps in, imps and hobgoblins must perforce take to flight. Only that which has virtue in it can endure the probing and the clear scrutiny of an analytical mind intent only on truth. And so we welcome Dr. Crawford's account of his investigations and rest confident that they will gain for him the appreciation of every reader whose approval is of any value.

* * * *

In the "Music of the Spheres," Part II., by L. A. Bosman (The Dharma Press, 1s. 6d. post free), we have a continuation of the Cabalistic studies of the Hebrew alphabet previously noticed in our pages. It is claimed for the Jews that they were the recipients of a Secret Doctrine or Hidden Wisdom, which, while withheld from the world generally, was preserved in a remarkable system of symbology based on letters, numbers, and the occult significance of names. This teaching was largely concerned with esoteric conceptions of the universe and the spiritual evolution of man, and was given only to those who by meditation, abstinence and good deeds had shown themselves worthy to receive it. In the present volume the remaining letters of the alphabet are considered and explained. Some of the passages dealing with the symbolical or inner meanings attributed to the letters are incisive and striking, but they require to be read intuitively before their full significance can be grasped. The suggestion is made that the Hebrew letters are derived directly from the Egyptian, and that the expressing of sounds by means of symbols originated in the wonderful Hieroglyphs of the Egyptian Priests. Several instances of close resemblance

are given in the concluding pages, which contain representations of both Egyptian and Hebrew symbols.

* * * *

Automatic writing is the subject of a good deal of adverse criticism in some quarters, and not without reason; so much has been put forward as high teaching that is utterly unworthy of print. As a clerical reader of *LIGHT*—himself an automatist—expressed it, much that is received is simply "piffle." How does it get printed? Merely because those responsible do not adopt the same standards for judging automatic writing as for appraising normal literary work. The ordeal should be as rigid in the one case as in the other. Indeed, we would almost suggest that the test for automatic writing should be even severer. When it takes the form of teaching, it should be far above the level of the average sermon, and should convey the purest of thought, the highest of teaching. When it is "mixed"—intelligent and intelligible ideas mingled with vague, doubtful and eccentric passages—the latter should be ruthlessly expunged before publication or the messages should not be published at all. In that way a somewhat indiscriminate prejudice is deprived of arguments.

* * * *

When the absolutely perfect balance is obtained the life becomes stationary—there is no action; the mind becomes stagnant. A little oscillation on one side or another is necessary before anything can be achieved. The great thing is to avoid extremes. When this is neglected by the individual then the forces of the Universe intervene and restore the balance to something like equilibrium. We see the working of the law especially in the case of the extreme sceptic and the extreme believer. When their respective mental attitudes are pushed too far there comes a reaction, which is at first of a violent nature. The entirely credulous investigator of psychic phenomena (to take one instance) comes in "ready to swallow anything" and eventually retires with an acute attack of mental indigestion, prepared to deny everything—an obstinate sceptic. And he who is at first the stubborn unbeliever goes through a contrary process, becomes intensely receptive, and at last finds nothing incredible. In the end each discovers what is that golden mean for which we are all striving. But so long as we exercise our judgment faithfully, we have no reason to reproach ourselves if we discover that we have occasionally rejected that which further experience proved to be true or have accepted as truth what turns out later to be a fallacy.

* * * *

"Earth-Lays: Geological and Other Moods," by Colin Tolly (J. M. Dent and Sons, Ltd., 3s. 6d. net), is a volume of verses which show considerable power both of emotion and expression. The author has a vocabulary which gives him a largeness of utterance denied to those who merely "lisp in numbers." Like Antæus, the poet draws his strength from the earth and finds inspiration in Nature in its more primitive aspects. He contemplates "the earth

aged" and the ultimate rush of the sun grown cold into collision with some other great luminary in Lyra, when the two

Batter themselves and their hosts of progeny
Into impalpable spirally wreathing Vastness—
Whirls cataclysmic. And a new chaos is formed.

There is power in the book, and strong searching thought. It lacks the more intimate human note, but it connects with some transcendental philosophies as shown by the Notes at the end of the volume. The poet, in fact, has a sense of the eternities, howbeit it is somewhat cold and austere.

PSYCHIC NOTES FROM FRANCE.

In the current issue of our Paris contemporary, the "Psychic Magazine," appears a striking article by Mme. Blanche Dalbe on "German 'Organisation' from the Occult Point of View," in which the authoress discusses the respective spiritual missions of the French and German nations. Each nation has its own part to play in the divine order. That of France is to diffuse ideas, to conceive, to invent, to "see." Germany, on the other hand, is the mechanic, the manual labourer, an organiser of material things. Mme. Dalbe, while admitting the apparent anomaly, contends that Germany is a "female nation" in so far as she is not a creator of things, but merely an adapter, letting others sow ideas, and transforming those ideas into the material form.

There is also an interesting account of certain symbolic visions relating to the present war (though it would have been more satisfactory if the name of the clairvoyant were given) which indicate a successful issue for the Allies; one prophet prognosticates a sudden end to the war, much sooner than we expect, and fixes the date on which peace will be signed as January 5th (presumably 1916).

The same clairvoyant sees misfortune descend on the Vatican, the building in flames and the death of the Pope. The new Pope will be distinguished by great breadth of mind, and his democratic leanings will prompt him to break through the bonds of tradition and "mix with the crowd."

This issue of the "Psychic Magazine" brings to an end the series of articles by Dr. Prompt entitled "Etudes Psychiques sur Catherine Médicis," describing her trial and execution for witchcraft and other crimes. It is recorded that great care was taken at the burning of the condemned woman that she should be enclosed on all sides by faggots of wood, in order to foil any attempt to escape in the form of a crow or a frog, this being looked upon as the last resort of a witch on the point of execution. The article is illustrated by some quaint reproductions of woodcuts.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 31ST, 1885.)

The "Christian Commonwealth" is flying signals of distress. "The faith-cure and the mind-cure," it says, "are both alike the offspring of fanaticism and superstition. The ministers of Boston know not what to do in the presence of this new craze which is robbing them of their congregations wholesale. We regard this new development of fanaticism with considerable alarm. Its results are likely to be evil and disastrous. Scepticism is born of superstition. The human reason, held in bondage by darkness and authority, revolts, and rebounds to the furthest point in the opposite direction." Just so. Then why try any longer to hold human reason in such miserable bondage?

—From "Editorial Notes."

BUILD thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

—OLIVER WENDELL HOLMES.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 4th,
WHEN AN ADDRESS WILL BE GIVEN BY

MR. W. J. VANSTONE

ON

"ALCHEMY AND ALCHEMISTS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

A meeting will be held in the Salon on Thursday evening, December 2nd, at 7.30 p.m., when an Address will be delivered by Mr. E. Wake Cook on "The Aftermath of the War: Harmonical Reconstruction."

(The arrangements for next year will be announced later.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C. FOR THE STUDY OF PSYCHICAL PHENOMENA

CLAIRVOYANCE.—On Tuesday next, November 2nd, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, November 4th, at 5 p.m., the fourth of the series of lectures on Astrology by Mr. J. Henry Van Stone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, November 5th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

ASTROLOGY: MR. J. HENRY VAN STONE.

Nov. 4th—"The Judgment of the Horoscope."

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 11th—"Hinduism: The Vedanta and Upanishads."

Nov. 18th—"Taoism and Confucianism."

Nov. 25th—"Thibet and its Spiritual Message."

Dec. 2nd—"Epicureanism and Stoicism."

Dec. 9th—"Neo-Platonism."

Dec. 16th—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

OBITUARY.—We record with regret the transition on the 7th inst. of Mrs. Katharine F. Boyle Barry, for some eight years a member of the Alliance and an old subscriber to LIGHT.

THE DARK SEANCE AND ITS RARER PHENOMENA.

THE DIRECT VOICE AND ETHEREALISATIONS.

By JAMES COATES.

(Continued from page 509.)

STATEMENT BY MRS. JAMES COATES.

I wish to add to the facts recorded by my husband some special experiences of my own which occurred during the séances held in 1913, with Mrs. Wriedt as the psychic.

Mrs. Hindle, of Manchester, with her friend Mrs. Dunlop, had arranged to have a private sitting with Mrs. Wriedt on Wednesday, July 2nd, at 10 a.m. Just before entering the seance-room Mrs. Hindle asked me to join them. I accepted her invitation, and therefore that which follows is an account of what, so far as I am concerned, was an unpremeditated and unexpected séance.

I witnessed many beautiful etherisations during the course of the séances held in 1912 and 1913, but never so many distinct etherisations as at this particular séance. There were eleven in all, one appearing several times. The voices, too, were unusually clear and distinct.

The first form to appear was that of Mrs. Dunlop's father, who spoke without the aid of the trumpet—as indeed did all the others. The conversation between the father in spirit life and his daughter was definite, helpful and consolatory. It need not be detailed. In concluding, Mrs. Dunlop asked her father whether she was doing right, and if so would he help her? He said, "Yes, go forward, seek the truth, and we will help you. Good-bye, my daughter, I am so glad to be able to manifest to you." He then went towards the cabinet and disappeared.

Two things took place in this séance which I had not observed before, i.e. (1) two forms were seen at the same time; thus, before Mrs. Dunlop's father had passed into the cabinet another emerged from it. (2) The Direct Voice was distinctly heard when the etherisations were present. Thus before the etherisation of the man had passed into the cabinet a female form emerged, which I learned afterwards was that of Mrs. Dunlop's sister Jane. This visitant expressed pleasure at being able to come, since it was so unexpected, and spoke kindly to Mrs. Hindle, thanking her for all her kindness to her sister (Mrs. Dunlop). The voice referred to another sister, and said: "Poor Bella, I do not know when she will come over, but it will be soon, and mother and I will be there to welcome her." It appears that Mrs. Dunlop's sister Bella was an invalid.

Barely had the female form vanished, than a little girl, with short, flowing skirts, sprang out and danced merrily before us. Mrs. Wriedt exclaimed, "Oh my! I never saw anything like that." The little one just said, "I'm Lily." Mrs. Dunlop said that this was one of Mrs. Hindle's little ones in the spirit world. Mrs. Hindle remarked that the dancing of this spirit child was very characteristic of her little daughter at home, who was very fond of dancing, and it was very pleasing to her to know that her daughter in spirit should have the same love of music and dancing.

Another etherisation was that of the father of Mrs. Hindle, and while the form moved about we all could hear the voice speaking to Mrs. Hindle, speaking of happiness and progression in spirit life. Before leaving he pronounced a blessing on his daughter and her children. This was followed by another etherisation, viz., that of Mrs. Hindle's mother, whose voice—in correct and refined English—blessed her daughter and remarked that by her (Mrs. Hindle's) life, her children would advance in this life and progress thereafter. The voice then addressed Mrs. Dunlop, calling her a saint, and thanking her for what she had done for her daughter. Mrs. Dunlop asked the spirit if she would help her, and the reply was, "Yes, go on, and all will be well."

Mrs. Dunlop—a medium in private life—is a gifted clairvoyante and the psychic of a private circle, who, because of her mediumship, "had suffered many things," hence the direction, "Yes, go on, &c."

Mrs. Wriedt described a female spirit, with an apron on, and with a surgical bandage in her hand. Mrs. Dunlop said, "Oh, it is Dr. Bell" (a lady medico formerly in practice). A voice: "Yes, yes, I'm Dr. Bell." Mrs. Dunlop: "You see I can walk?" Dr. Bell: "I am very glad." (The doctor—who in earth life had been family physician to both Mrs. Hindle and Mrs. Dunlop—had told the latter that she would never walk again.) Mrs. Dunlop asked the spirit: "Was it very hard for you when you were passing away?" "Not so hard as it appeared to you."

Mrs. Hindle said: "You see, Dr. Bell, I have got over my operation." The voice: "That's all right—another blessing." After further conversation, in which the recent family physician gave sound advice and referred to private matters, which tended in a most remarkable way to identify the speaker, the form glided towards the cabinet and disappeared.

Several voices addressed these ladies, who appeared to recognise the speakers, among whom were "Mercy," a guide of Mrs. Hindle; a son, whom she called "Bright Star"; "Grandpa Hindle," who predicted the passing out of a young member of the family; gave his blessing to "Winnie" and sound practical advice for "Leslie"; sent his love to his son James, and before entering the cabinet announced that his son James would be prosperous, and with a "God bless you, my daughter," to Mrs. Hindle, disappeared from view.

I omitted to say that "Dr. Sharp" had opened the meeting and announced that, as the conditions were excellent, the friends—whom he addressed by name—would have a fine time with their friends. They were to thank Mrs. Coates for her unremitting kindness in throwing open her house to all the friends whenever it was required of her.

Although slightly out of the order of happenings, I will now briefly state my experiences in relation to those personal manifestations of spirit power which appealed more particularly to myself.

My daughter Agnes—whose spirit name is "White Lily"—etherised like the rest, her figure being quite visible to us all. She had an affectionate talk with me; spoke of several members of the family, and of one in particular who is abroad. She knew what had happened and gave me some advice which was very appropriate. I do not think it would serve any purpose to repeat what was said, I now know her statements were correct and her advice most helpful. It is sometimes asked "Do those in the after life know what takes place in this?" Laying aside the many objections to the idea of their possessing that knowledge, I should say, "They do know, for we have evidence." Agnes seemed to know how it was with a relative, saying, "He is not in work that suits him, but he will get placed all right." Before leaving she came towards me and touched me with her hand on my head, face and brow, saying, in a caressing way, as if to re-assure me: "God bless you, mother dear." "God bless you, Agnes," was my reply, when she went towards the cabinet and disappeared. While the figure was near me I noted gentle breezes playing about us all the time. What took place was certainly no fancy of mine. Mrs. Hindle, Mrs. Dunlop and Mrs. Wriedt, the ever alert medium, all bearing testimony to the wonderful manifestation.

Another distinct etherisation was that of Mrs. John Auld. This lady has manifested in the Rothesay circle, at intervals, for nearly eighteen years and has spoken by the "direct voice" to Mr. Auld several times in the presence of Mrs. Wriedt and fifteen to seventeen sitters, but this was the first time she had etherised. Coming to me she said, "I am Mrs. Auld." I replied, "I am glad you have been able to come. You promised to come when we had a private sitting. I am sorry your husband is not here." Mrs. Auld informed me that she had asked "Dr. Sharp" to let her speak to me and had influenced Mrs. Hindle to invite me to the sitting. I was very glad. Mrs. Auld went on to say, "My dear Mrs. Coates, I am delighted I am able to show myself to you and speak to you. I am sorry my husband is not here. Tell him I have kept my promise. I was pleased to hear that he got the recognition he deserves for giving the cabinet and the ventilators which are in the room. He is truly anxious to make the facts of our return known, but he is so sensitive. He needs your sympathy. I thank you most sincerely for the great kindness bestowed on him here. He fully appreciates it. I know

you are his friend. God bless you. Tell him we are all united." I said I was sorry that Mr. Auld was not present to see and hear for himself. "He will be sorry." "Yes," she replied, "I know, he is a very lonely man. . . . I thank you for your kindness to him from the depths of my soul. Give him my love and the love of our children." I promised.

For some time previously to this séance, and especially before the arrival of Mrs. Wriedt, Mrs. Auld—by psychic modes—promised to appear if Mr. Auld arranged for a private séance. Failing that, she manifested in this one.

"Dr. Sharp" came and said, "Mr. Auld is a good man, and being sensitive and retiring, he has—like you, Mrs. Coates—been persecuted all through life because of his convictions."

I said, "Thank you, 'Dr. Sharp,' for giving us this fine séance. I had no idea that I would get to a private sitting." He replied, "Don't thank me. If you had not come, these ladies would not have got these etherisations." To which they replied, "That is why we were impressed to ask Mrs. Coates to join us." "Dr. Sharp" then reverted to his theme about persecution, all of which was correct.

At this private séance all the etherisations—with the exception of Agnes and Mrs. Auld—were for Mrs. Hindle and Mrs. Dunlop. The forms were gracefully draped in some flowing luminous substance. The dancing child was a wonderful sight. My daughter was tall, and I should say that Mrs. Auld was about the height of her husband. Since the foregoing took place, Mrs. Auld has been able to manifest, in the home of a relative, to her husband both by etherisation and the direct voice. Also as recently as August, 1915, Mr. Auld was privileged to witness the etherisation of his wife and his daughter Frances.

CONCLUDING CRITICISM BY JAMES COATES.

In drawing my personal testimony to a close, I think the very human-like nature of the communications is clearly established, and if we get no marvellous revelations and angelic rhapsodies about life in Paradise, nothing about hell, purgatory and limbo, and not even a hint about occupations in the other world—and we are better without these attempts concerning matters which are neither proved nor provable—we have had abundance of material, showing that the so-called dead can communicate by these manifestations and furnish proof of their identity by reference to matters *outside* the knowledge of the psychic, and, in not a few cases, to matters outside the knowledge of the persons spoken to, by these voices from the Invisible. If, then, we have had little or no light on the spirit world, we have had something which, although full of perplexities, is deeply interesting. We have had evidence of spirit power and of spirit intelligence behind all the phenomena. And not alone that, but we have a complete answer for those of our theological friends who inform their congregations that the dark séance is a "moral cesspool," Spiritism "a prostitution of the intellect," and the phenomena "the work of the devil." From a series of séances and a careful study of their results there appears no evidence for any of these contentions.

In one of my works in which I present a series of studies in spirit photography, I have satisfactorily—at least to myself—proven that spirit photographs are not the photographs of spirits. What is produced—where genuine—are pictures of faces, forms, images, and symbols, connected with and relating to this earth life only. I have not space to enlarge on this theme. While we have evidence of spirit power and intelligence, we have none that the etherised forms were those of spirits or that the lights were spirit lights, far less that the phenomenal voices heard were the voices of our departed friends. Granting they were produced by spirit power, all these phenomena belong to the earth plane and not to the realm of spirit.

We do not know how they are produced, but their production is not so facile as the ordinary séance-room *habitus* imagines. When the voices were faint, "Dr. Sharp" urged upon the sitters to "sing, sing heartily, to get up the vibrations." This evidently indicated that in the act of singing something was thrown off which could be used by the invisibles. As Mr. Stead's face has been seen sometimes of full size, and even larger, and at other times as small as a man's hand, it must be clear that these simulacra are not the face of the spirit Stead, but faces formed out of some material substance furnished—most probably—from the aura or nerve-aura of the sitters. In one case I was asked to stand up by "Dr. Sharp," as he wished to draw

from Mrs. Walker and me. As a result, Mrs. Walker and her husband saw the etherised form of Mr. Walker's sister. The extraordinary manifestation of Mr. Stead (July 17th, 1912) was likewise produced after Mr. John Duncan and I were "drawn upon." On two occasions Mr. Stevenson passed into a trance state as the result of the withdrawal of power. The lights were not spirit lights, or lights from the spirit world, but were manufactured by the intelligent operators out of substances which they found in the séance-room—i.e., from the sitters' emanations, nerve-force, and also from the flowers in the room.

What is needed is a Crookes or a Hyslop, who knows that these phenomena are objective, and therefore, in a measure, subject to scientific methods, to give them careful study and investigate their causes.

(Conclusion.)

AN IDYLL IN TWO WORLDS.

The reader who can content himself with hurriedly skimming through Mrs. Havelock Ellis's "Love-Acre: an Idyll in Two Worlds" (Grant Richards, Gs.) will assuredly miss something of the wealth of delicate fancy it contains and the wisdom which that fancy conceals. He will miss, too, the pleasure of sharing in the keen sympathy with Nature enjoyed by the shepherd lad, Tobias Trewhidden, and of learning, with him, some of her choicest secrets. Perhaps, however, he has learned them already, though in that case he must have already heard and obeyed the message which the fairies brought to Tobias in his childhood: "Fly without wings, dream without sleep and see from within." With all its charm, however, Mrs. Ellis's story, as a story, is on the surface not only a tragedy but a disappointment. That one's hero should die in poverty and loneliness is, perhaps, no occasion for murmuring, seeing that it is often the fate of earth's best sons to be misjudged and misunderstood, especially when, like this pure-souled young dreamer and mystic, they chance to be utterly lacking in the wisdom of this world. We need not pity him: he had his inner secret springs of joy, and the manner of his departure from the world-stage is but a minor tragedy in the story. The real disappointment and tragedy is that so far as his fellow-creatures are concerned his brief mortal sojourn looks like a mistake and a failure.

Except for their effect on his own spiritual unfoldment, his dreams and aims, his crowning act of quixotic self-sacrifice, seem wasted. If the meaning of life be service, one cannot help feeling some regret that the service in this case is not more apparent. With apparently but one exception the cross on which Tobias is stretched draws no man, or woman either, to him, but rather repels. But perhaps this is only how it looks on the surface. And we would fain think that Love's eyes were not in the case of this lonely dying man so blind as Mrs. Ellis makes out. We find it a little hard to forgive her for making Loveday turn out so utterly commonplace a woman. But it is a beautiful book for all that, and for consolation we can turn to what the voice in the vision said—(we quote from this vision below)—that "Love sees very clearly indeed," and that "the real Gardener knows that there is no loss anywhere, only growth and change, and sometimes delay in blossoming." We may head our quotation:—

TRANSPLANTED.

"The light flickered and seemed almost lost for a moment, but at last feebly showed long lines of weeping willows. 'These are shading those who are resting till the anguished cries at their transplanting cease in the World-Acre,' said the voice. 'They cannot grow fully till the weeping ceases.' The voice became almost a sigh as it went on. 'It is the gardener's blight, and delays many beautiful fruits from ripening as well as trees and flowers. The wild cries in the World-Acre over those whose work is now in Love-Acre sweep like a cruel wind and hinder growth. No joy is more lovely to a trained gardener here than that over the travellers safely crossing from Acre to Acre and so learning perfection. It brings softness and peace and a great unfolding, as the sun on a half-opened rose. The grief of one mourning without hope blasts the young plant and hinders growth in both acres.' 'Is no one really ever dead, then?' asked Tobias. 'Not to a real gardener,' said the voice. The light grew incandescent and still. 'Sleep and Death are twins, like Life and Love. Death is only a replanting from garden to garden.'"

SPIRITUALISM IN SCOTLAND.

MR. J. HEWAT MCKENZIE IN EDINBURGH AND GLASGOW.

It is not unnatural that a Scotsman should plan to return to his native country with treasure which he has acquired elsewhere, and share it with his friends. Some such thought was, no doubt, at the back of Mr. McKenzie's mind when the Scottish tour was planned, and its justification remains in the undoubted success of the undertaking.

The venture was entirely a personal one, financial and otherwise, on Mr. McKenzie's part, and was not engineered by any local societies, although their help was gladly welcomed. The appeal was to the wider public who had never heard of the subject before, not to Spiritualists, Theosophists or Occultists, already convinced.

Four lectures were delivered in the St. Andrew's Hall, Glasgow, and four in the Music Hall, Edinburgh, and the eight occasions were distinguished by the close, earnest attention given by the large audiences which gathered at each centre. Glasgow, which for years has heard the gospel of spirit return enunciated by a flourishing society, might have been expected to produce bigger audiences, but the city is in the war grip, and overtime in every branch of business is the order of the day. Still, gatherings varying from six hundred to one thousand were good. Edinburgh responded splendidly on every occasion, with a large, thoughtful gathering, averaging six hundred, and evidently containing a much larger proportion than in Glasgow of people who for the first time heard the subject presented in a scientific and thoughtful way.

During the eight lectures not a single frivolous or sneering remark or question was heard, out of hundreds which were written or asked verbally, and in Glasgow there was a fair amount of discussion. This attitude of the general public to the subject is a distinctly healthy sign, and should encourage other speakers to seek to present this truth more often to the community at large.

Mrs. Barbara McKenzie took the chair on every occasion, and briefly dealt with some phase of the night's lecture, often pointing out how the truths of spirit intercourse were reacting on the world around us to-day. Her chairmanship was much enjoyed by the audiences, as also the music and singing which were provided at the opening of every meeting by accomplished organists and vocalists of each city.

Some of the more outstanding points of the lectures which might interest readers of *LIGHT* follow. To some who are fully familiar with various manifestations, these may not seem to go very far; but the lecturer's idea has been to deal with the soul of man at death and immediately after, and to explain the laws governing the withdrawal of the soul from the physical body, and the conditions under which it may again manifest, leaving the more advanced stages to be sought for by students who are prepared to give more time to the study than the average man in the street.

But the lucid and direct explanations given by Mr. McKenzie appealed to the simplest present, and men and women who already knew something of the subject have got a surer grasp through his handling of the facts, and will be able to continue the good work.

The weight of the soul at death was stated by Mr. McKenzie to be from $\frac{1}{4}$ oz. to 1 oz., decreasing rapidly to less than $\frac{1}{16}$ of the weight within the first hour, and depended greatly on the mental development of the individual: the nobler the man the lighter the soul, the more degraded the heavier the soul.

The structure of the soul and its composition were dealt with. It was stated to be as solid as the hardest steel, but without rigidity, being peculiarly elastic and ductile to the physical senses. It is in every way a counterpart of the physical body, and in the lower stages at least has limbs and brain, nerves and blood-vessels and blood flowing and revitalising it continually. All these of so refined a nature that men on earth refer to it as spiritual, so small are the particles of earth matter that it contains. The materialist who refused to believe in the continuity of mind after the death of the body, and claimed that mind needed some physical structure such as the brain to function in,

used a sound argument and expressed a real difficulty. Occult science now meets his position, and declares that after death man has still a brain for mind to function in. There is further evidence to prove that man, in the course of time, evolves higher powers and attributes, and uses bodies now lying more or less dormant until his spirit is ripe to use them.

The chief evidence that we have that the soul of man is in structure similar to the physical body is got to-day in the psychic laboratory, where the soul of a discarnate person magnetically draws to itself refined particles of earth matter and becomes for a time materially visible to the human eye. These particles of matter are drawn to the soul very much in the same way that a chain in a gold-plater's vat attracts to itself a fine coating of gold. We see appearing out of apparent emptiness, first a luminous appearance, then a ghostly structure, and gradually one physically concrete, tangible to the physical senses, reproducing exactly in detail the counterpart of the body which was used by the soul on earth. But though seemingly similar to the one laid in the grave it is yet altogether different, because reproduced from matter drawn from those persons who have gathered to receive the manifestation.

The souls of the dead are in ordinary life continually around us, but it is only when we understand some of the laws governing their appearance on the physical plane that we may expect to see them in bodily form.

Such were some of the points dealt with by Mr. McKenzie, and followed with the keenest interest by his audience.

Mention must be made of the kindly reception given to Mr. and Mrs. McKenzie by both Spiritualists and Theosophists in Scotland. They spoke to large gatherings of the former in Glasgow at their Sunday services, and visited the Theosophical centres both in Edinburgh and Glasgow by invitation and exchanged greetings with their members. The libraries belonging to these associations are excellent, and ought to be of great service to inquirers.

The result of the lectures has been the undoubted stimulation of a large number of individuals, who have approached the lecturer, either privately or by correspondence, as to how to proceed further in the study of the subject. Grief for lost ones is widespread in Scotland, for the Scottish regiments have suffered excessively in the war, and the messages of hope coming to the people are few. This is the time for all who have had any degree of comfort themselves from this truth to be up and doing, otherwise we are poor stewards of this treasure with which we have been entrusted.

THE PHILOSOPHY OF TEMPTATION.

The man who is still immersed in temptation has, as yet, little or no knowledge of the nature of his thoughts and acts and the laws governing them. He has lived so long in outward things—in the objects of sensation—and has given so little time to introspection and the cleansing of his heart, that he lives in almost total ignorance of the real nature of the thoughts and acts which he thinks and commits every day. To him temptation seems to be instantaneous, and his powerlessness to combat the sudden and apparently unaccountable onslaught causes him to regard it as a *mystery*, and mystery being the mother of superstition, he may—and usually does—fall back upon some speculative belief to account for his trouble, such as the belief in an invisible Evil Being or power outside himself who suddenly and without warning attacks and torments him. Such a superstition renders him more powerless still, for he has sufficient knowledge to understand that he cannot hope to cope successfully with a being more powerful than himself, and with whose whereabouts and tactics he is altogether unacquainted, and so he introduces other beliefs and superstitions which his dilemma seems to necessitate. . . . Meantime he continues to be tempted and to fall, and must do so until by self-subjugation and self-purification he has acquired the ability to trace the relation between *cause* and *effect* in his spiritual nature, when with purified and enlightened vision he will see that the moment of temptation is but the fulfilment of those impure desires which he secretly harbours in his own heart.

—From "The Shining Gateway," by JAMES ALLEN.

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A FALSE DOCTRINE.

"WHEN MURDERED TRUTH RETURNS SHE COMES TO KILL."

—Theodore Watts.

Few phrases have played so pernicious a part in human history as the nineteenth century catchwords of modern biology, "The Struggle for Existence" and "The Survival of the Fittest." We have seen their origin, rise, and the beginning of their inevitable fall as expressions of alleged natural law in the human world. Their mischievous influence in our selfish systems of political economy and upon the world's heartless commercialism we have watched for decades, and at last it is our good fortune to see the disruption of their evil *régime* in the colossal conflict of ideas and arms that is determining the future not only of Europe but of the whole world.

It was in Germany that the sinister significance of these "Darwinian" concepts developed with unregulated force, and in Prussia that it culminated with the blatant proclamation of physical might as absolute right. "Wherever we look in Nature," says General von Bernhardt in his popular book, "England as Germany's Vassal," "we find that war is a fundamental law of development. This great verity, which has been recognised in past ages, has been convincingly demonstrated by Charles Darwin. He proved that Nature is ruled by an unceasing struggle for existence, by the right of the stronger, and that this struggle in its apparent cruelty brings about a selection eliminating the weak and the unwholesome." With an amazing blindness to mighty cosmic facts demonstrating the contrary, he declares that the natural law to which all the laws of Nature can be reduced is the law of struggle. "Struggle is not merely the destructive but the life-giving principle" is a queer saying of the "cart-before-the-horse" sort. Obviously the life-giving principle may struggle, but the struggle is not the principle. The life-giving principle and its environment engender struggle in their progressive course, but the struggle itself is effect, not cause. A thinker who can blunder so flagrantly upon first principles is, in military phraseology, "not worth powder and shot"—as thinker; but as a teacher deserves all the destructive attention he gets. For, as Dr. P. Chalmers Mitchell in his "Evolution and War" pithily puts it, this Germanised doctrine is, in short, that organisms rise to higher things not on the stepping-stones of their dead selves but on the dead bodies of all that come in their way.

As regards the struggle for existence according to Darwin, readers of Dr. Mitchell's little book will see how

it is misrepresented by General von Bernhardt and other incompetent observers of Nature like him. The sub-title of "The Origin of Species" was: "The Preservation of Favoured Races in the Struggle for Life"; and by "favoured races" Darwin never meant those most fitted to exterminate others, but those best suited to their environment—to climate, food-supply, mating, &c. In the first edition of the "Origin," he wrote: "I should premise that I use the term struggle for existence in a large and metaphorical sense, *including the dependence of one being upon another.*" It was only at a later date, when poets who were not scientists began to teach popular science in song, and popular expositors of science who were not poets found a profitable occupation, that the struggle for existence assumed the odious German signification, and the libellous line, "Red in tooth and claw," was accepted as descriptive of Nature. In time we shall all see that the true criterion of fitness to survive in the sub-human world was the measure of contribution to the making and sustaining of man before he appeared and afterwards. That, however, is more a philosophic than a scientific perception: and, so far as we know, has not yet been properly dealt with in any published scientific book. Darwin's induction from sound observation in a limited field, as understood by Hooker and Huxley, not as by General von Bernhardt and his like, was correct so far as it went; and the above deduction, with its teleological implications, is no less founded upon clear observation than the induction, but is the result of an intellectual operation more interior in its direction.

Dr. Mitchell and Prince Kropotkin, not to speak of others, have between them sufficiently shown up, quite independently, the perversion of those famous phrases set honourably upon strange careers by Darwin and Huxley.

"By their fruits ye shall know them," is a pragmatic axiom that can never be superseded, applied to men or nations, to creeds or concepts. The fruits of the Hun's perverted doctrine of the struggle for life are plain to all the world to-day—hideous, hellish beyond expression, such as the rest of the modern world had not only never seen but never conceived.

It is necessary ever and anon for us to remind one another, with illustrations, that the consequences of right or wrong thinking are as inevitable as of right or wrong feeling, although not always so direct nor immediate. It was commonly said during the later Victorian period that what a man believed mattered little, if at all, so long as his faith was sincere and he lived an orderly life. How much it really matters is surely now manifest to the open mind of ordinary understanding in these direful days.

WITH respect to any final aim or end, the greater part of mankind live at hazard. They have no certain harbour in view, nor direct their course by any fixed star.—ARCHBISHOP LEIGHTON.

TRANSITION OF MR. CORRALES.—From Professor Willy Reichel, who writes from Pasadena, Cal., U.S.A., we learn of the recent transition of Mr. Buenventura Corrales, of San José, Costa Rica, father of Ofelia Corrales, a young lady through whose mediumship a few years ago some very striking manifestations were obtained. As a result of his own investigations Professor Reichel expressed the opinion that, apart from attempts at fraud during her materialisation séances, Miss Corrales was undoubtedly a fine medium for independent voices and automatic writing. In LIGHT for August 12th and 19th, 1911, we published a long account by our esteemed correspondent, Mr. B. M. Godsall, of a four weeks' visit he had paid to San José in the preceding May and June, when he was received with great cordiality by Mr. Corrales and had a large number of sittings with the family, at which he witnessed some direct voice phenomena which he describes as "astounding" and which, so far as he was able to judge, were entirely genuine.

SOME PROBLEMS THAT FACE INQUIRERS.

By H. A. DALLAS.

(Continued from page 513.)

In a previous article I suggested that it is not logically consistent to deprecate experiment in the region of the spiritual when we encourage it in every other department of knowledge. In the article with which this series concludes I wish to quote a case of communication sought experimentally and to show that the result justifies the method used. This case is not well known, though it was published in 1906 in the "Annals of Psychical Science" (Vol. III., p. 398).

The case is particularly well authenticated. The narrator, a magistrate, records matters he had received direct from Dr. and Mrs. Speakman, who were personally present when the communication came. He addresses his letter to Professor Charles Richet, telling him at the outset that he (the narrator) approached the subject in a cautious and, at first, incredulous state of mind. The real names of the persons concerned were given to Professor Richet in confidence.

The facts are as follows :—

Mme. Lancy died on April 4th, 1906, a month after the birth of a child. Four days later, at a place fifty-eight miles distant from the place of her death, Dr. and Mrs. Speakman and two ladies, called respectively Miss McCance and Miss Dobson, were together. Dr. and Mrs. Speakman knew Mrs. Lancy and had corresponded with her, but they had not seen her since 1901. The other two ladies had not personally known her.

Miss McCance and Miss Dobson placed their hands on the ouija board,* and waited for communications, whilst Mrs. Speakman sat by and asked questions, taking notes of what occurred. These notes were handed to the narrator who sent to Professor Richet the following extract :—

1. Question : Can Sara Lancy come or send tidings of herself ?

Reply : Hold always to your present faith.

2. Question : Give your name.

Reply : You called me ; I am now free from pain.

3. Question : Are you Sara Lancy ?

Reply : Yes.

4. Question : Give us a message for your husband.

Reply : I will soon come and speak to him ; tell him that from his little Sara.

5. Question : What is your child's name ?

Reply : My own ; but to me she will always be my little "Well-beloved."

6. Question : Give us some proof of your identity—for your husband.

Reply : I will keep my promise to him. He will understand.

7. Question : Try to give him a proof of your identity ; mention something known only to you and him.

Reply (after a long silence) : Remind him of my dream.

8. Question : A recent dream ?

Reply : Yes.

9. Question : Where did you have the dream ?

Reply : In my mother's house.

10. Question : Since the birth of your baby ?

Reply : No, before.

11. Question : Of whom did you dream ?

Reply : Of myself.

12. Question : Give some details—for a proof.

Reply : All is much easier to understand now than it seemed to me in my dream. The separation was quite a false idea.

13. Question : Are you still speaking of your dream ?

Reply : Yes ; but the idea that we would be separated was quite false.

The communication suddenly ceased ; all four persons signed an attestation testifying to the accuracy of the above notes, made, he it observed, at the time.

* This, as experimenters well know, is simply a small table on three feet which moves easily, and when placed on a board on which the letters of the alphabet are printed will, if touched by a sensitive, move to the letters and spell out words.

The message was sent to M. Lancy, and a reply was received by return of post as follows :—

April 10, 1906.

My kind Friends,—I have just received your letter, and my emotion is very great. A fortnight ago on my return from a two days' absence, Sara said to me : "I had last night a frightful, a most horrible dream, a fearful nightmare. Oh, how I suffered ! I dreamt that I was for ever separated from you ; it seemed as if there was a vast gulf, an immense void, I know not what, between us, which was separating us for ever. Do not go away again, tell me you will not leave me again ; I am too terrified ; I have a dread of misfortune." You may imagine my emotion on reading your letter.

Dr. and Mrs. Speakman noticed that M. Lancy dated the dream after, not before, the birth of the child, whereas in the communication they had been told that it had occurred before that event ; they did not refer to this discrepancy when writing to M. Lancy. On May 4th, however, the latter wrote correcting his former letter, thus :—

All that I told you of my Sara's dream was correct, except the time. My head is clearer now and my recollection more distinct. It was the day before the birth of the child that she told me her dream.

M. Lancy says that the name of the child given in the message "is erroneous" ; he ought to have said it was incomplete ; it was not erroneous, since the child was called after her mother, although the name in habitual use was the first name, "Rose." It is not surprising if the mother paid more attention to the name which connected the child with herself.

Here are facts recorded by a magistrate, who received them directly from the persons concerned, whose "perfect honour and sincerity" he guarantees. It is worthy of very thoughtful consideration. The communication not only carries with it a test of identity of a specially intimate kind, but it conveys an assurance full of consolation.

When Sara Lancy "awakened from the dream of life," she discovered that the notion that death separates those who love was an illusion. We live in the midst of illusions. The physical environment, the phenomenal world, is a school in which we are gradually learning to recognise the difference between illusion and fact. For centuries men believed that the sun moved round the earth, that the earth was a flat plain, &c. ; science has dissipated these illusions. But the mental environment is also illusory ; things are not what they seem, and mental concepts need to be reconstructed as we gain further insight into the truth ; values also must be readjusted. Our conceptions of death are changing. The idea that it separates spirits that have been united is "quite false." Why, then, has man been left so long among these painful illusions ? Why has death been dreaded so much ? We cannot know all the purposes which are being served by the mysterious experiences of humanity, but we can recognise that illusion is not identical with delusion ; that man has learned priceless lessons of fortitude, of faithfulness, of self-sacrifice, by means of the trials due to the illusions of his present state. "Man is not made as yet," and in the making illusion has a share. There is an aspect of death which involves separation of a sort ; he must learn the lesson of that aspect before he is ready to embrace the glorious truth which it veils. Let us be patient with the illusions of our earth school-time and resolute to fulfil our task—namely, to learn what they mean and to penetrate through them to the reality. "Seek and ye shall find." A world in which all knowledge came unsought would not fulfil the educational purposes of our Divine Teacher. The great Greek poet wrote of—

"Zeus, who prepared for men
The path of wisdom, binding fast
Learning to suffering."

"If perception is a screen, it is, at least, not a dark screen, but one that reality shines darkly through."

(Conclusion.)

THE MARYLEBONE ASSOCIATION.—As announced elsewhere, the association will hold both its Sunday and Monday meetings at 77, New Oxford-street, W.C., until it is able to obtain for the Sunday services a meeting-place similar to those in which its work has hitherto been carried on.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XIV.—SHOCKING COIL—PHOSPHORESCENCE—FLUORESCENCE.

I have not yet studied in anything like detail the effect on physical phenomena of light of different wave-lengths. Of course the veriest amateur in psychic matters is aware of the hindering effects of strong light, especially that from the upper end of the spectrum; but there are other factors such as reflection, refraction and absorption which I believe are also of importance. In this regard I wish to note here a rather curious case that occurred recently. I use at my experimental circles an ordinary flame gas jet enclosed in a metal lantern, three sides of the lantern being replaced by rectangular pieces of red glass which can slide up and down in grooves. The intensity of the red light thus produced can be considerably varied by means of an ordinary gas-tap. Until the occasion of the séance before last this lamp was fixed to the mantelpiece. For the last séance it was taken from the mantelpiece and fixed a foot higher up the wall, with the idea of leaving the floor a little more in shadow and of giving greater luminosity in the higher parts of the room. The séance commenced, but as, after twenty minutes or so, very little seemed to be doing—a most unusual occurrence—I began to wonder what was the matter. Shortly afterwards, by means of raps the operators spelt out the following:—

"Could you put the lamp lower down?"

After a lot of trouble, we succeeded in fixing the lamp in its original position on the mantelpiece, when phenomena of great intensity commenced. I could see practically no difference in the degree of visibility for the two positions. I think, however, that in its higher position light was being reflected from the whitewashed roof to the floor, and this is a matter psychic investigators should bear in mind. I have noticed also that if a surface is such that incident light rays can be reflected from it, even if such rays are red ones, the application of psychic force to that surface is greatly hindered.

Experiment 31.—Electric shock experiment.

I placed a small induction coil on the floor within the circle, connected it to a dry cell, and gave the medium one of the terminals to hold in her right hand (the members of the circle were sitting with hands on knees). The other terminal (each of the terminals consisted of a small tube of metal about two inches long) I placed on the floor. I asked the operators to apply psychic force to the terminal on the floor, to "touch" it, and to move it about. They appeared to do all these things.

Result: The medium said that on one occasion she felt what she afterwards recognised as a weak electric shock in her right arm and that her wrist gave a jerk. She was most positive that she felt the shock, though it is evident there is much room for self-suggestion in the experiment. It is true I took care not to let her see the apparatus before the experiment, but, of course, the test is inconclusive and I only give it as a matter of interest.

Experiment 32.—Phosphorescence.

I brought to the séance-room a small piece of cardboard which had been covered on one surface with powdered calcium sulphide, a substance which has the property of phosphorescing for several hours after it has been exposed for a few seconds to strong daylight. Previous to the experiment I had kept the cardboard in an envelope in my pocket for twenty-four hours. The gas light having been turned off in the séance-room, we were left in total darkness. I placed the cardboard on the floor within the circle, prepared surface uppermost, and asked the operators to apply psychic force to it, to "touch" it and to "rap" on it. This they apparently did, judging by the sounds. I then held it in my fingers and asked that it should be pushed. This was done and I felt the pushes.

Result: Absolutely no sign of phosphorescence.

Experiment 33.—Fluorescence.

I also brought an X-ray screen to the séance-room and asked the operators to treat it as they had done the prepared cardboard of the previous experiment.

Result: There was no sign of fluorescence.

I asked that the table be levitated, when I put the screen under it and in various places near it.

Result: No sign of fluorescence.

The room being pitch dark at this time—the only occasion in all my experiments—the operators, at the conclusion of the tests, desired to show us what they could do under such conditions. The result was that a small earthquake seemed to be playing about the room. I need not go into details, but will only say that the table could not be held [by any muscular force exerted, it turned upside down and levitated in that fashion, and it performed every kind of possible contortion. The blows on the floor were terrific, and such, in fact, was the din that I was glad to light the gas.

THE LATE MR. WILLIAM PROCTOR.

We referred last week to the passing of Mr. William Proctor, of Barrow. From a long obituary notice in a local newspaper we take some particulars of his career.

Mr. Proctor first heard of Spiritualism in 1872. Prior to that year he was a "Primitive" local preacher, and considered Spiritualism to be pernicious. It was in 1872 that he with others sat in séance to investigate the phenomena of which they had heard about. After the company of nine had sat for one hour the table began to tilt, to oscillate, and finally rise bodily from the floor. Four strong men could not pull it down. William Proctor was informed that he was the medium, but he resolved that night that he would never sit in a spiritual circle again. The following Sunday five Wesleyans came to the "Primitive" Chapel where William Proctor was. They besought him to accompany them for another circle—just one. During that week he had prayed for guidance, because those who had heard of the séance began to talk of it, and he was sore afraid. But he attended another circle, and became a Spiritualist and a medium.

After dealing with the persecution endured by Mr. Proctor on account of his views, which of course in the 'seventies were new and misunderstood, the writer of the account from which the above particulars are taken continues:—

It is impossible for the writer to deal with the mediumistic experiences of this most wonderful man for over a period of thirty odd years. I need only say that many have become convinced of human survival of bodily death through the mental and physical phenomena that have happened in his presence.

In 1873 William Proctor removed from Dalton to Barrow. In 1874 a Spiritualist society was formed on the understanding that he supported the platforms when required. On February 24th, 1878, a committee was formed to consider the advisability of holding Sunday services, and they were eventually held at 153, Dalton-road. Mr. J. Walmesley was the president, Mr. John Cox the secretary, and Mr. John Owen the treasurer. On the evening of February 25th, 1878, William Proctor was the speaker. Thus we have the birth of organised Spiritualism in Barrow. In 1893 the Psychological Hall Spiritualist Church, with the adjoining property, was built by the Spiritualists, and Mr. William Proctor has been stationed there until his passing over on October 11th, 1915, at the age of sixty-eight years.

THE ideal life of full completion haunts us all. We feel the thing we ought to be beating beneath the thing we are. God hides some ideals in every human soul. At some time in his life, each feels a trembling, fearful longing to do some great good thing. Life finds its noblest spring of excellence in its hidden impulse to do one's best.—PHILLIPS BROOKS.

TRANSITION OF A SHEFFIELD MEDIUM.—We have received from Mr. J. K. Jones, of Attercliffe (only just in time for insertion in this issue), announcement of the transition of Mrs. E. C. Hardy, the wife of Mr. W. Hardy, of Sheffield. Mrs. Hardy, who was a gifted clairvoyant, did a very valuable work in association with her husband, to whom much sympathy will go forth in the loss—temporary though it be—of his faithful wife and helper. (Mr. Hardy himself, it may be mentioned, was the first to open a Spiritualist meeting-place in Sheffield.) Over two hundred friends attended the last rites, those present including many veteran workers in Spiritualism and other progressive movements.

THE NEW ATTITUDE TOWARDS DEATH.

MR. J. ARTHUR HILL ON THE HOPE OF IMMORTALITY.

In the current issue of "The Quiver," Mr. J. Arthur Hill has an illustrated article entitled "The Hope of Immortality: is it Reasonable?" from which the following passages are taken:—

In these days of widespread bereavement, and when the thoughts of even those who have lost no dear ones are turned to the graver things of life, it is natural that the question of Immortality should come very much to the front in many minds. The world-old query, more or less obscured in ordinary days, insistently presents itself: "If a man die, shall he live again?" Religion has always said "Yes"; Science—or some of its votaries, in the name of science—has sometimes said "No"; and the general mind has naturally been perplexed.

THE CHANGE IN SCIENTIFIC BELIEF.

What is the state of affairs now—is there any nearer approach to agreement? Can we reach any firmer ground in this momentous matter? I say that undoubtedly we can; for a summing-up of Science and Philosophy at the present day is vastly more favourable to the religious view than ever before. Indeed, Science is now definitely on the side of Religion, and the average mind is no longer pulled two ways. We can be religious without being unscientific; we can be scientific without being irreligious. And this is as it ought to be.

As a result, very largely, of investigations and general advance in certain branches of psychology during the last thirty years, the best scientific minds now take an entirely different view of the soul from that of the earlier scientists such as Büchner and Haeckel.

The body is no longer looked on as *producing* the mind as the liver produces bile—in the materialist's famous and foolish phrase—but as *transmitting* it. The mind works through the body, but is in no way dependent on it for existence. The body is merely the vehicle or organ for the mind's manifestation in the present world. Naturally, if the material instrument gets damaged—as in apoplexy by a blood-clot on the brain—the mind's manifestation is interfered with: the mechanism is out of order, the current does not flow. But it is only a block, not an extinction—the mind is there all the same, as it is—equally really—in sleep, which is a similar, though in this case quite healthy, cessation of manifestation. And if the organ is smashed completely, as at death or soon afterwards, it makes no difference to the spirit. The latter simply withdraws when the body ceases to be usable for manifestation. It "goes up higher"; quits the material world, where it had lessons to learn but which has now served its purpose; and turns to other and higher activities of a wider range, in the spiritual world—though not forgetting loved ones left behind, for there is good reason to believe, on purely scientific grounds, that the "dead" can still interest themselves in our affairs, that they often are still with us and aware of our thoughts and needs, and that they exert themselves to comfort and to help the sorrowing and burdened soul.

WHAT PSYCHOLOGY SAYS.

This "transmissive" view of the soul's relation to the body was held by the greatest psychologist of modern times—Professor William James, M.D., of Harvard—who expounded it only a few years ago, and not long before his lamented death, in his brilliant little book "Human Immortality," in the Ingersoll Lecture series. And it is held, on strictly scientific grounds, mark you—and as a result of his own investigations—by the most famous scientific man in England, who is at the same time probably the best-known scientist in the whole world to-day, namely, Sir Oliver Lodge. Other great names might easily be added: Sir William Crookes, President of the Royal Society; Sir William Barrett, the foremost scientist in Ireland; Professor Bergson, the greatest living philosopher, whether of France or the world; Mr. A. J. Balfour, Mr. G. W. Balfour, Dr. F. C. S. Schiller, leader of the Pragmatists in England—all these are names taken at random from the large array of the foremost thinkers of our time who accept a doctrine of the soul which permits or definitely involves its independence of the body and its consequent survival of that body's death.

WHAT IS OUR "SELF"?

Another cheering thing about modern psychology is its new view of the structure, so to speak, of human personality. We all are disgusted with ourselves at times, in our failure to live anywhere near up to the level of our own conceptions and ideals; and when we think of the survival, or immortality, or even the lengthy duration of our present self after death, we feel a

certain shrinking. Shall we not get very sick of ourselves—shall we not weary of the eternal struggle against our baser part? As the boy said, quoted by Emerson: "It makes me so tired when I think of for ever."

But psychology here steps in to the rescue. It has established that our present self is only a fraction of our total self. As Wordsworth says: "We are greater than we know." We are like icebergs—in Sir Oliver Lodge's simile—which float with only one-twelfth of their bulk above water, this twelfth, more or less, representing our present consciousness.

So we need not indulge exaggerated fears about the tedium or stress of our own society in the heavenly world, for we shall be different from and larger than ourselves as known to us now. Identity will continue, as identity continues between the ignorant child and the mature wise man he develops into; but, as in the parallel, there will be a gain, an accretion, a growth, and we shall be changed. We do not yet know what we shall be—not exactly or by experience, which is yet to come in its due course—but we know enough to infer that our transcendental self is really a much greater thing than the small and often very unsatisfactory self which is now being manifested here through the channel of the body. And with this scientifically-justified inference we can look forward with contentment to the introduction to our wider self which awaits us at the time of transition. It was probably knowledge of this greater range of the real total personality that led to the phrase (quoted approvingly by Christ, but puzzling to many) "Ye are gods"—i.e. you are greater and more divine than you yourselves know (Psalm lxxxiii, 6; St. John's Gospel x, 34).

LOVE TRIUMPHS OVER DEATH.

Therefore in these world-shaking times let us hold to cheerfulness and faith. God is over all; the present life is but a dream, a discipline, an education. It is better on before, when we shall have awakened to the wider horizons that await us—to the fuller life and activities, to the companionship of those we have loved and temporarily lost, and to the closer union with God, who is Love itself.

THE TRUTH ABOUT DEATH.

M. L. Hall, in a fine article in "The Theosophist," ventures to affirm that if the truth about death were known, it would be feared far less than many a thing that can happen to us in this life.

Now the Church, with all its splendid teachings about death, leaves one fact out of account; and that is the very fact which would be of most comfort to us now, besides being one of the most real and evident in the life beyond the veil. It is that on "dying" we are not suddenly cut off from the earth and all we love on it; our affections, our thoughts, are not transferred in a moment of time to a totally different sphere. When one comes to think of it, that never happens in Nature; or when a swift and apparently complete change does take place, there is always a strong tendency to react, after a time, back to the former state. . . . Therefore, as no sudden stable change takes place in Nature, why should we expect it to take place at what we call "death"? . . . The intermediate world, or paradise, is not separated from this world by a great gulf. The intermediate world is all around us, touching us; had we but the eyes to see it and the ears to hear its sounds. Those we call "dead" are still with us.

Could we really believe this, how much it would do for us! Instead of mourning over the shattering of the form which enclosed him we loved, we would know that the spirit, the real man, was still near us—indeed, in closer communion than was possible before. For form always limits and fetters. The more form is cast aside, the freer is the spirit within. The destruction of the body is like opening the doors of a prison.

Why should we sorrow, then, for the dead? For they are happier than when they lived in the visible world; they would not return to the body again if they could. One thing, however, troubles them—our grief for them. For they do not watch us dispassionately from the skies; they stand beside us, speak to us, try to cheer us. The link of love which bound them to us when on earth is not broken; they cannot be perfectly happy while we are in sorrow. Love, the strongest force there is and the most eternal, keeps them at our side vainly endeavouring to console us. Should we cease to grieve, they would be free to explore the wonderful world in which they find themselves, with delights and marvels surpassing any on earth. How can they seek delights when they see our tears?

To have done one's best is the source of greater joy than to have obtained the best.

THE REALITY OF THE SPIRIT WORLD.

By W. H. EVANS.

The answer given by "Morambo" regarding the spirit world, and recorded in LIGHT (page 496), calls for further elucidation. No doubt great difficulty is experienced by the denizens of that world in conveying to us anything like a clear and definite picture of it, so that in considering what is given we must use our reason and also our imagination.

In the first place, we speak of the spirit world as real, and every message which comes through tells of the reality of that world. Personally, I have no difficulty in accepting the statements of Dr. A. J. Davis or of Hudson Tuttle that there are mountains and hills, lakes, rivers, and seas there. It is what the term "world" connotes. Moreover, if we are to accept the statements of these seers—statements based upon clairvoyant observations—that the spirit world is a natural flowering of what we call material existence, I see no point in the objection that there can be "no geography" there. In a world there must be geography, there must be that which corresponds to physical characteristics. To those who live there it must be an objective world, and, being so, any reasoning which attempts to disprove this is fallacious, because it ignores the primary connotations of the term "world."

If we are going to say that it is merely an aggregation of states of consciousness, we shall still want to know what is the stimuli applied to bring about such states. We are acted upon by impressions from without, and it is the power which objects have of so affecting us which causes us to accept their reality. If I live in a world and respond to its environment it seems to me that it will necessarily appear to me as a real world. The present world does so appear despite its manifold changes. Therefore if I pass on to another world, finer in texture but corresponding to the body I shall then possess, will it not have different localities, and will not such constitute for me the geography of that world? People are so frightened by the term "materialistic." It is foolish, for even the material world is beautiful; and it is not wise to shut out what may be a truth simply because someone says that the idea of the spirit world having characteristics similar to this world is so very materialistic. The old conception of the heavenly city, the new Jerusalem, is materialistic enough, although its materialism often escapes the attention of the critics of the more natural idea of the life beyond.

I now come to the statement of "Morambo" relative to the differences in spiritual conditions affecting vision. If by vision is meant a sense of beauty I can understand it. But I would like to go a step further. Does the vision of the spirit depend upon the spiritual development of the spirit, or upon the organ of vision, that is to say, the eyes of the spirit? The analogy has been drawn of two men looking at the same scene, and one seeing more than the other. But both *see the scene*. It is not misty to one and clear to the other. That which one sees more clearly than the other is not the objective spectacle, but the beauty which is embodied in it. He is more responsive than his companion to the spirit of beauty. And he therefore sees more of that spirit. But their vision of the scene itself depends upon optical responsiveness to the light vibrations.

This may seem a narrow view, but I think it is a rational one. I am not looking forward at death to entry to a world which will be a mere abstraction woven out of my inner consciousness, but a real objective existence, with all the varieties that the term "world" connotes—spiritualised, of course; rare, finer, more beautiful: doubtless so much so that the language of earth cannot convey to us any adequate picture, but real in the sense that we shall be in a world which corresponds in some degree to this world. I should like to have an expression of opinion on this from others. To me it seems the nearer we stick to Nature the nearer we shall be to fact. And I think analogies drawn from Nature are always nearer to truth than those of the academic order.

I WOULD fain be to the Eternal Goodness what a man's hand is to a man.—RUTHERFORD.

THE FINE ART OF LIVING.

Living, that is living in such a manner that the utmost can be got out of one's life, in contrast to merely existing, has been called an art.

Fiona Macleod wrote of Life as "the supreme and most exciting of the Arts!"

Art has been defined as the systematic application of knowledge or skill in effecting a desired result. Again, it has been said, "Art in general consists of the truths of science, arranged in the most convenient order for practice."

The great majority of human beings have no knowledge of the most important or the simplest of the laws which govern life, consequently they never attempt to make use of such laws for any desired purpose or end.

Most people learn nothing from life—all their suffering teaches them nothing; they think it is all part of the day's work. Is not the Church chiefly responsible for this—that Church which teaches, or used to teach, that all suffering and evil are sent by God?

The art of living must be based upon the laws of life, otherwise the laws of God, and these are discoverable by study and experience. The art-student of life will then be in a position to correct his mistakes and profit by them in the future.

One of the chief laws of life and the one most neglected is that of the preservation of the life-essences, the reckless waste of which is responsible for very much of the sickness prevalent, for shortening the duration of life on earth, and for a low mental standard.

A. K. V.

SIDELIGHTS

Mr. J. H. Van Stone gave a very interesting address on "The Houses of the Horoscope" at the meeting of the Psychic Class on Thursday, the 21st inst., his treatment of the subject being admirably lucid and full of suggestion.

Mr. M. Nissen, who is a well-known citizen of Copenhagen, as well as an old and loyal friend of LIGHT, asks us to make known his change of address to Lündsgade 6 (Copenhagen). Mr. Nissen adds his cordial wishes for the success of Great Britain and its Allies in the great contest now raging.

We are informed by Mr. J. S. Jensen, of 16, Vesterbrogade, Copenhagen, that communications for Madame d'Espérance may be addressed to his care. Her friends will regret to hear that she has not yet fully recovered from a recent illness, and is besides much hampered by the conditions under which she is compelled to live as an Englishwoman in a hostile country. She would be very glad of letters and papers to relieve the monotony of her life.

At South Place Institute on Sunday last Mr. Herbert Burrows delivered an address on "The Angels at Mons," going into the full history of the matter from the story which Mr. Machen claimed to be the source of all the reports to the latest developments in connection with the accounts given by officers and men who claimed to have seen the visions. While strongly affirming his belief in a spiritual world, Mr. Burrows thought that the psychological element in the sense of self-hypnotisation and mass psychology was at the base of the stories of the visions, the evidence for which, he considered, was insufficient to verify them.

A Scottish correspondent comments on the fact that, alone amongst the leading Scottish papers, "The Scotsman" ignored the recent addresses on the "Theory and Practice of Spirit Intercourse" by Mr. McKenzie, in Glasgow and Edinburgh. Mr. McKenzie, it seems, called upon the editor to inquire why no report had been given, and the editor's reply was that when his reporters placed the matter before him he emphatically refused to allow the subject to appear in his columns. It is curious, our correspondent thinks, that a subject of such importance as to engage the attention of distinguished men in every country to-day should receive such scant courtesy from the editor of a paper of the position of "The Scotsman."

The "Weekly Dispatch" of Sunday last contained a portrait of Count Miyatovich and a full report of his recent lecture on the secret history of the Balkans. The newspaper describes the address as "one of the frankest and at the same time clearest expositions of the Balkan drama" that has yet been given, and indeed it is intensely interesting. A perusal of it intensifies the hope that the Count will be heard again on the platform of the London Spiritualist Alliance on the subject of Serbian occultism.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

"Across the Barrier."

SIR,—I have received so much comfort from Miss H. A. Dallas' work, "Across the Barrier"—it was light out of darkness into my life after the loss of my child—that I feel I should like others to read it, especially at this time of general sadness. It would give them such comfort and assurance of our loved ones' nearness, loving and caring for us still.—Yours, &c.,

A MOTHER.

Mr. J. Hewat McKenzie's Meeting in Edinburgh.

SIR,—We have been favoured in the North with a visit from Mr. and Mrs. McKenzie, who have held four meetings in our music hall. Large audiences have assembled on each occasion, and one encouraging feature of these meetings is that on each successive evening the audience has increased and the interest has been deepened.

No public effort of any importance has been made in Edinburgh during the sixteen years that I have known the city to bring the essential truths of Spiritualism before the public. It was therefore with great interest that I looked forward to Mr. McKenzie's visit. I was agreeably surprised to find that he could command so large an audience, and that in Mr. McKenzie the cause of Spiritualism has found a fearless advocate. He does not approach the subject so much from the side of religion as from the scientific standpoint, but it is only fair to him to state that the religious aspect of Spiritualism is treated by him with reverence. He enunciates his facts and logically reaches his conclusions, which are startling enough to the uninitiated.

Mr. McKenzie is a fluent and effective speaker. He discards rhetoric. No attempt is made at a peroration in his lectures. What is given is a lucid and effective statement of the facts, and the emphasis is laid on the inevitable conclusion to which these facts must lead.

Had Mr. McKenzie come to our city to denounce Spiritualism, what a platform of learned divines and scientists he would have had to strengthen him! As his mission has been to defend Spiritualism he stood on the platform alone—no, not alone: he was supported by his devoted wife, who is at one with him in these labours.

As a listener and an observer I could not help thinking that there is the element of the heroic in this effort, and that it may be only the beginning of a wider propaganda to bring the truths of Spiritualism before the masses of the people.

One interesting feature of these lectures is that questions are invited. Mr. McKenzie is very effective in dealing with these questions. He knows his subject, and in his answers he was able to clear up problems that many of us had found it difficult to solve.

I understand that he is to give at an early date a series of lectures in London. I would bespeak for him the support of all interested in the question. Even the most experienced Spiritualist can learn much from him; and it is a refreshing experience to find that a subject which has been so long tabooed and denounced is being championed by so earnest and fearless an advocate.—Yours, &c.,

STANLEY GORDON.

Edinburgh,
October 18th, 1915.

An Astrologer and the War.

SIR,—As some of the readers of LIGHT are interested in astrology, I shall be glad if you can spare space for a few notes by a student of the science regarding the war.

After reviewing the various indications at the outbreak of hostilities, I came to the conclusion that the war would be a long one, and that before peace terms could be arranged arbitration would be necessary.

Owing to the complications in the Balkans the outlook at the moment is not encouraging, but I judge that in six months from now Germany will be definitely beaten. She will experience a series of defeats between now and next spring. Internal troubles in Germany appear likely to follow a military defeat, and before peace can be concluded prolonged and difficult diplomatic negotiations will be required. The passage of Jupiter through Aries, the sign ruling England and Germany, between March and June, 1916, denotes that powerful efforts in favour of peace will be made about this time.

The year 1917, I judge, will be a truly psychological one, during which radical changes in the Governments of several countries will take place. England appears to be more or less of an onlooker so far as these changes of Government are concerned. There are no fewer than seven eclipses in 1917.

The Kaiser is under unfavourable influences in the autumn of each year from now to 1917. He comes under a powerful combination of adverse aspects and transits in the autumn of 1917 and will then reach a critical stage in his career. In my opinion the loss of his kingdom is indicated. The fifth house of the Kaiser's horoscope is heavily afflicted, pointing to some tragic happening in connection with his children.

I have long been of the opinion that the Germans are holding their navy in reserve to be played almost as their last card, and that a great naval battle, with England victorious, will take place in the spring or summer of 1916.—Yours, &c.,

SNOWDON HALL
(Stellarius).

The Psychic Telegraph.

SIR,—Mr. Wilson requires *absolute* proof through the physical for the survival of man after death (which he regards as not yet proven) and rejects evidence that is only mentally or intellectually convincing. I wonder what he would consider *absolute* proof through the physical. There is no such thing as physical proof apart from the final Court of Judgment by the reason. Materialisations, visions, clairvoyant descriptions, the direct voice, messages through ouija, planchette or a table, the inventor's own independent instrument, direct and automatic writing, control speaking, &c., are all physical methods, but the deductions and conclusions are mental and must be. What other physical means are there?

I presume Mr. Wilson does not deny the truth of the axioms of Euclid, though not physically provable. Every Euclidean problem, though dealing with physical dimensions, is intellectually proved. Are the conclusions invalid because not physically proved? The proofs in Euclid are much sounder (they might be accepted as *absolute* because logically proved) than if one attempted to prove them by instruments or other physical means. And precisely so in regard to intellectual proofs of the survival of the dead. I presume there is a *post mortem* (I mean no disrespect) in psychic problems as in Euclid. I want to say here that I am not now arguing with Mr. Wilson personally, but only as representative of a certain type of mind.

Again, what is the physical? One may define it as anything relating to matter. Matter was the bedrock of the physicist. Here he felt safe. But what is matter? According to the latest, the electronic theory, it has disappeared. Alas, poor materialist and physicist, his foundations are removed, and he finds himself standing on the shifting sands of "centres of energy," "modes of motion."

Spirit-scientists tell us that thought is a force, and that all physical manifestations are modes of manifestation of the Eternal, Original Mind. The time may come when physics and psychics will be recognised as one. I do not expect the ordinary physicist to come as far as this with me, but he must own that if he admits matter to be a manifestation of force, and that force

requires a force-maker, he is getting perilously near having to admit that Mind is the prime factor of the universe, and that any problem in physics or any other "ics" must in the end be mentally judged.

If I may refer to Mr. Wilson personally as an individual I should like to say that I do not want him to be converted to our claims at present, or he may become chiefly interested in his instrument as a means of receiving messages from the dead, and that would be a pity. We have plenty of methods of getting these to go on with. I think he is on the point of making important discoveries in other directions, and if he will forgive a perfect stranger making a suggestion I would beg him to concentrate his investigations into the auric emanations of minerals and collateral phenomena, not neglecting, of course, the psychic issues. It may be that Mr. David Wilson is about to make the greatest discovery of the age—viz, the visible porch that connects the physical with the etherical, and when that is revealed then the gate to the spirit plane should not be so difficult to find. I heartily wish him success. The research is evidently in good hands.—Yours, &c.,

RICHARD A. BUSH.

Morden,
October 15th, 1915.

Great Names.

SIR,—You refer on May 8th to the frequent appearance of great names in communications from the other side. Doubt is naturally thrown on the genuineness of these claims, and I wish to mention a test that might be applied. It is the test of numbers. If, for example, Socrates and Plato, whom you cite, were to communicate with equal frequency, it would prove nothing, because that is exactly what might be expected, and could be explained by suggestion, and also because the same thing would happen if these great men were impersonated by spirits who were amusing themselves. But if, on the other hand, Plato's efforts were ten times as frequent as those of Socrates, it would be an argument in favour of *bona fides*, because, these two philosophers being about equally famous, a discrepancy of this kind could have no chance explanation. The same test might be used for more recent cases. For instance, I should not expect numerous messages from Gladstone and none from Lord Salisbury if the former were spurious. This statistical method is offered to anyone who has the means to apply it.—Yours, &c.,

N. G. S.

NEW PUBLICATIONS RECEIVED.

From G. Bell & Sons, York House, Portugal-street:
"Thoughts from Trine: An Anthology from the Works of Ralph Waldo Trine," 1s.; "Little Builders: New Thought Talks to Children," by DOROTHY GREENSIDE, 1s.; "Animals' Rights Considered in Relation to Social Progress," by HENRY S. SALT, 1s. 6d. net.

Let charity be the mainspring of life, so that the spirit underlying the spoken phrase or the melody of song be that of love, unselfish love. On the platform and off let this influence irradiate the life, giving poise and confidence to the bearing, and carrying with it an aura of vitality and health to which none can be indifferent.—"Nerve Control," by H. ERNEST HUNT.

MISS STEAD ON SPIRIT PHOTOGRAPHY.—An exceedingly interesting lecture was given by Miss Estelle Stead at the Occult and Musical At Home held in the Green Salon at the Eustace Miles Restaurant, on Friday, October 15th, the subject being her father's experience in Spirit Photography. Miss Stead, after explaining in a lucid and concise manner the first occurrences which led to investigation and research in this particular branch of Occult Science, produced and passed round for inspection of the audience a photograph of a message that was received from Archdeacon Colley, which was inspected with great interest by those present. At the close, Mr. F. Threadgold, in proposing a vote of thanks to Miss Stead, which was heartily carried, paid a glowing tribute to the memory of her father. Mr. J. Hedley Drummond presided, and in the course of the meeting musical diversion was provided by Miss Betty Lisle (soprano) and Mr. W. J. C. Hewison (pianoforte).

SOCIETY WORK ON SUNDAY, OCT. 24th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—This association has been fortunate in securing the above hall for Sunday as well as Monday meetings. On Sunday last Mr. A. Vout Peters gave successful clairvoyant descriptions and messages. Mr. W. T. Cooper presided. On Monday, the 18th inst., Mr. W. Fitch Ruffle gave well-recognised psychometrical readings. Sunday next, see advt. on front page, and please note change of time and address.—D.N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. Percy Street, trance address, "The Cleansing Fires"; evening, inspirational address, "A Living Testimony." For next Sunday's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave an inspirational address in the morning, "The Communion of Saints." In the evening, after replying very ably to questions from the audience, she combined them all and dealt with them in a short but exceedingly interesting inspirational address. For Sunday next, see advt.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, Lyceum; evening, address by Mr. Symons. 21st, address by Mrs. Greenwood. Sunday next, at 7 p.m., Mr. E. H. Peckham. November 4th, Mrs. Orłowski. 7th, Miss Woodhouse. 14th, Mrs. Mary Davies.—D. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Alderman D. J. Davis gave an address. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Mary Clempson. Monday, at 8 p.m., psychometry. Friday at 8, meeting. November 7th, Mrs. Neville.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The president gave helpful address upon "War in the Heavens," also clairvoyance. Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Annie Boddington, address and clairvoyance. Thursdays, at 8, service and circle.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Sarfas gave a trance address on "Right, Might, and Light!" and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Checketts, address. November 7th, Mrs. Harvey, of Southampton. Circles as usual. Grand Bazaar, November 11th, 12th, 13th.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Mary Gordon. 20th, Mrs. George gave address and descriptions. Sunday next, at 3 p.m., Lyceum; 7, Mrs. Beaumont, address and clairvoyance. Wednesday, November 3rd, Miss Biggs, address; Nurse Giffin, clairvoyance.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—On Saturday, Sunday (morning and evening), and Monday, Mrs. Harvey, of Southampton, gave clairvoyant descriptions and auric readings. On the 21st we held an open circle. Sunday next, 11.30, and 7, usual meetings. November 4th, 8.15, Mrs. Mary Gordon. Sunday, November 7th, 7 p.m., Mrs. Webster.—T.G.B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Jamrach gave very good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. T. Blake (president Southern Counties' Union), addresses and clairvoyance. Tuesday, public circle, 8 p.m., also Wednesday, 3 p.m.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, the Rev. D. F. Stewart, M.A., spoke on "Does God Permit Evil?" Evening, Mrs. J. Miles Ord gave an address and descriptions. Anthem by the choir. Sunday next, 11.15 a.m. and 7 p.m., Rev D. F. Stewart. Solo, morning, Miss Beryl Selman. Anthem, evening, "Thou visiteth the earth" (Cympton).

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. A. de Beaurepaire gave an excellent trance address, dealing with after-death experiences, and descriptions. Sunday next, morning, Mr. Dougall; evening, Mrs. Podmore, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss C. D. L. McGrigor spoke on "Be Strong and Work; Fear not." 19th, Mr. A. H. Sarfas spoke on "The Value of Spiritualism," and gave clairvoyant descriptions. Sunday next, 7 p.m., Mr. C. E. Sewell. Tuesday, 8 p.m., Annual General Meeting. November 7th, Miss J. Morris. 14th, Mr. L. I. Gilbertson.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address by Mr. A. Bailey and successful personal messages by Mrs. E. M. Ball; evening, uplifting address by Mr. G. F. Tilby and helpful spirit messages by Mrs. Tilby, both much appreciated. Sunday next, 11 a.m., address and clairvoyance by Mrs. Wesley Adams; 6.30 p.m., address by Mr. G. Taylor Gwinn, clairvoyance by Mrs. Wesley Adams.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Manders gave an address, "Spiritualists should be Religious first," followed by clairvoyance. Sunday next, Mr. Tilby.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Services conducted by Mr. and Mrs. Baxter. Subjects of addresses were "Until I make thine Enemies thy Footstool" and "God's Message to our Nation." Mrs. Baxter also gave messages. Sunday next, 11 and 6.30, public services; also Wednesday at 7.30. Other meetings as usual.—J. L. W.

LIVERPOOL.—25, CABLE-STREET.—Larger and more congenial rooms having been obtained at the above address, the third season of the Liverpool Spiritualist Institute was opened on Wednesday, the 6th inst., by Mr. J. J. Morse, the first lady president, Mrs. Ruth Darly, occupying the chair. On Wednesday, the 20th, a thought-provoking address was given by Mr. A. Ross on "Human Destiny." The society has a well-utilised library of a hundred volumes. Wednesday next, November 3rd, Mr. W. Fleet, on "Symbolism." Information regarding the society will be gladly supplied by the secretary, Mr. R. A. Owen, 118, Chatsworth-avenue, Aintree.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHESEA.—Addresses and clairvoyant descriptions by Mr. Loveland.—P.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service; afternoon, Lyceum Session; evening, short addresses by Messrs. Adams, Clegg, Richardson, and Connor.

TOTTENHAM.—684, HIGH ROAD.—Mr. G. Tayler Gwinn gave an address on "Progress, Culture, and Purity," based on a reading from "Spirit Teachings," by "M. A. (Oxon)."—D. H.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Cannock delivered an address, and afterwards gave clairvoyant descriptions; after-circle.—W. C.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Wright delivered an address on "Our Future State" and gave clairvoyant descriptions. Mrs. Mower addressed the Liberty Group.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. Mayo gave addresses and Mr. A. Bellamy descriptions, morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letheren; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Mrs. Thistleton gave a most interesting address, followed by clairvoyance.—R. T.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE STREET.—Meeting conducted by Mr. Arnold. Address by Mrs. Gale. Clairvoyant descriptions by Mr. Dennis; soloist, Miss Golding.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman, who also delivered the address. Clairvoyant descriptions were given by Mr. Ferral to a large audience.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Interesting address by Miss V. Burton on "Universal Religion." Clairvoyant descriptions by Mrs. Betts.—M. W.

PAIGTON.—MASONIC HALL.—Mr. Ashurst presided, when Mr. C. Tarr, of Exeter, gave an address on "Varieties of Psychic Phenomena."

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Annie Fox spoke on "Comfort the Mourners" and "What the Dead Teach Us," and Mesdames Fox, Beardsworth, and Charnley gave clairvoyant descriptions.—E. B.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Eddy on "What Spiritualism Means"; evening, address by Mr. Bottomley, clairvoyance by Mrs. Greedy. Other usual meetings.—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Miss Felicia R. Scatcherd on "Confusions in Communication with Spiritual Planes" and "Telepathy v. Spirit Control." 21st, Mrs. Eva Christie, Torquay.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "The Coming Religious Revival"; clairvoyance by Mrs. Smith. 18th, ladies' meeting, address and clairvoyant descriptions by Mrs. Graddon-Kent. 20th, address and clairvoyance by Mrs. Alice Jamrach.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Walter Howell gave instructive addresses on "The Sinner, the Hero, and the Saint," and "Modern Replies to the ancient question: If a man die, shall he live again?" After each service Mrs. E. M. Christie, of Torquay, gave remarkable descriptions of spirit people with full names, and messages of help and comfort. During the evening service Band Sergeant-Major Bruner ably rendered cello selections. Good attendances. 21st, members' annual general meeting.—J. McF.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service. A more generous response is asked for on Motor Ambulance Sunday; afternoon, Lyceum; evening, address, "Consciousness," illustrated by descriptions by Mrs. Podmore.—S. T.

UNION OF LONDON SPIRITUALISTS.

The Annual General Meeting of the above Union took place at the Home Restaurant, 31, Friday-street, London, E.C., on Wednesday, the 13th inst. The election of officers for the ensuing year took place with the following results:—

President: Mr. Geo. Tayler Gwinn; Vice-Presidents, Messrs. R. Boddington and Percy O. Scholey; Secretary, Mrs. Mary Gordon; Assistant Secretary, Mr. C. T. Dawson; Treasurer, Mr. C. J. Williams; and twelve additional members of the Council. Messrs. C. W. Turner and Thomas Brooks were elected auditors. We regret that our late secretary, Mr. E. Alcock-Rush, was unable to stand for nomination owing to pressure of business. A satisfactory report of the previous year's work was presented.

The Presidential address dealt mainly with the exceptional opportunities for special spiritual service afforded by the war and the duty imposed on all Spiritualists of engaging in such service. The balance-sheet showed a balance in hand of £23 17s. 11d., being slightly less than last year, owing to the exceptional financial distress. It is hoped that donations, &c., will supplement it considerably and thus enable the Union to carry out its proposed schemes of propaganda work at this most propitious time in the history of our movement.—M. G.

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